

THE

MISSIONARY HERALD.

VOL. XLV.

APRIL, 1849.

No. 4.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

REPORT FROM MOLOKAI.

THE Herald for March contained an abstract of the reports from the different stations on Hawaii and Maui, which were submitted to the last General Meeting of this mission, held at Honolulu in May and June, 1848. To complete the picture, the reports of the brethren on Molokai, Oahu and Kauai, read on the same occasion, will now be brought together and presented in a condensed form.

The island of Molokai, during the two years which preceded the General Meeting just referred to, was in charge of Messrs. Hitchcock and C. B. Andrews. The report of the latter, however, has not been received. From the report of the former it appears that the island is divided into "six parishes or congregations," in each of which (with one exception) there is a "comfortable" house of worship. Mr. Hitchcock first describes the ordinary routine of labor at Kaluaaha, the principal station.

Sabbath Services.

The Sabbath is always opened by the brethren of the church living within a convenient distance, with a meeting for prayer in the house of God, at or before early dawn. At half-past eight, the children assemble, to the number of three or four hundred, for the morning Sabbath school. One-half of the scholars, and perhaps more, recite from memory the verses of the "Ai o ka la." This

school is always attended by Mr. Andrews, if he is at the station. When he is away, the superintendence devolves upon a native, who, I am happy to say, discharges the duties of the office with an ability and faithfulness quite unusual. The school, after the explanation of the lesson by the superintendent, is closed by singing; in which nearly all the children join, with scarcely a discordant note. The scholars, together with the teachers, repair directly to the meeting-house, where the morning service is held for an hour and a quarter.

This is followed by the adult Sabbath school, superintended by one of the missionaries, embracing all the members of the church, and as many others as can be induced to attend. It has probably an average of more than two hundred present, most of whom recite from memory the questions of Scripture for the week, which are subsequently explained. Inquiries to elicit their knowledge of the sermon are then proposed, and answered simultaneously by the whole school. This has ever been a very profitable and interesting part of the exercises. This school was organized at the commencement of the station, and has never for a single Sabbath, that I am aware, been interrupted; and it has doubtless been the most powerful moral agency employed for the benefit of the people. Many who belong to the school, have scarcely failed a single Sabbath for these fifteen years to recite their verses of

Scripture, the committing of which to memory has occupied many an hour which would otherwise have been spent in idleness. Carrying about with them, as they do, the "Ai o ka la," at their work and in their journeyings, an untold amount of time has been saved from being worse than thrown away, and employed in becoming familiar with the word of God.

After an intermission of an hour and a half, the children, with as many of the adults as choose, meet for the afternoon Sabbath school; the exercises of which are reading the New Testament in course, ten verses each time. The lesson thus becomes familiar, and they answer with readiness such questions as the subject suggests. After the teachers have catechised their several classes on what they have read, I go over the whole, and make such application of it to the school as circumstances require. After singing and prayer, the whole school resort again to the sanctuary for the afternoon service, which is usually only an hour long, and is closed at half past three.

The number of worshipers assembling upon the Sabbath, Mr. Hitchcock thinks, has been growing larger of late; and he appears to be encouraged by the fact.

The Monthly Concert—Other Meetings.

The monthly concert for prayer and for contribution to benevolent objects has been well sustained; and it is altogether one of our most interesting meetings. An effort has been made to induce the people to present their offerings to the Lord on this occasion, rather than at any time during the year, as they have formerly done. We have in a good measure succeeded; and the result has shown the plan to be a manifest improvement upon the old system. The interest of the people in the concert has greatly increased, while the amount of their contributions has nearly doubled. The donations of each individual, large and small, are noted down at the time they are presented; so that we have at the end of the year, not only a complete view of what has been done each month, but also a list of the persons who have made these offerings. More than two hundred names are usually written down as donors, each monthly concert, at this station; and nearly a hundred more at a station near by, where I am in the habit of holding the concert before sunrise.

As soon as is convenient, the deacons in the more remote districts either bring or send in the amount of what they may have received from the people; and this is carefully passed to their credit. I am happy to say that under this system the people not only contribute more, but they do it with greater cheerfulness and with less trouble to us, as well as with a more enlightened view of their duty. The children of the Sabbath schools are getting into the habit of consecrating the fruits of their own labor to the Lord; which is exerting a happy influence on their character. Parents are taught, not only their own duty to give for benevolent purposes, but their obligation to bring up their children to do likewise.

The contributions made at the monthly concert, for two years and a quarter, have amounted to four hundred and five dollars. Passing to the regular weekly meetings, held on other days than the Sabbath, Mr. Hitchcock says:

On Tuesday afternoon, a meeting has been held for those professedly solicitous for the salvation of their souls. From fifty to one hundred have usually attended. Several of these have given satisfactory evidence of conversion, and have united with the church; and many continue to attend, without, however, showing sufficient indications of piety. The usual course of instruction, in this meeting, has been to explain and apply the doctrines and duties contained in our articles of faith, a small primer of a few pages, which they carry about with them, and commit to memory. This assembly affords a good opportunity to distinguish between the really anxious, and those who assume the appearance from sinister motives.

A lecture is delivered on Wednesday evening; and the attendance, during the period under review, has been good.

On Saturday evening, the general meeting of the members of the church, living within three miles of the station, has been regularly attended, though not so fully as could have been wished. This is a meeting second to no other in importance. Its influence upon the moral and religious character of the church, is great; the instruction being particularly adapted to the state of the members, and there being a better opportunity for a more personal application of the truth, and for exposing sin,

than is enjoyed even in regular preaching.

Out-stations.

Mr. Hitchcock next proceeds to speak of the labor performed at the out-stations, which have been under the care of himself and Mr. Andrews, during the last two years. At Kamalu, about five miles from the station, there has usually been preaching to a good congregation, at five o'clock Thursday afternoon. "The state of religion here has been very encouraging, for several months past. Indeed, we may with truth report a revival. Several excommunicated and suspended members have given evidence of repentance; and quite a number of the impenitent are apparently seeking the Lord." At Wailua, about six miles from the station, in the opposite direction, there has been a similar service on Friday afternoon. In common with the people at Kamalu, the inhabitants of this district attend the meetings at Kaluaaha on the Sabbath. "Considering the distance," Mr. Hitchcock says, "the regularity with which the latter have been present, is surprising." On the more distant outposts, Messrs. Hitchcock and Andrews have bestowed more or less time and labor.

Efforts in behalf of Females.

On every alternate Thursday, Mrs. Hitchcock holds what is called a "mothers' meeting." The society which comes together in this capacity, embraces not only mothers, but all others who wish to join, and who will assent to the terms of admission. These are cleanliness of person, industry, faithful discharge of domestic duties, neatness in the house, and good moral character. There are similar societies in all the principal districts; which are regarded as branches of the parent society at Kaluaaha. Each branch has at least one supervisor, whose faithfulness and vigilance, under the superintendence of Mrs. Hitchcock, have a decidedly salutary influence.

A school is also held once a week, composed of a few of the most able and pious women; in which they read a chapter in the Bible, Mrs. Hitchcock explaining the same. The next day, each of these women has a similar school with a company of others; and, after reading with her scholars the same passage, she explains it, as nearly as she can, as it was explained to her the day before. In many, if not in all of the districts, the women have these schools for reading the word of God.

The mothers' meeting constitutes a benevolent society, for the relief of the

poor. By it donations are made; and the amount contributed by each district is given to some one of their number, to procure clothing for the needy and helpless. As this society extends over the whole island, much relief is annually granted to objects of charity; while, by this habit of benevolence, the donors are cherishing some of the best feelings of the heart.

A meeting is also held by Mrs. Hitchcock on Friday, for the benefit of all the females who wish to attend. Mr. Hitchcock says, in closing his remarks upon this part of his report, "Our women are, as a general thing, before the men in every good word and work; and they show more decided attachment to the Savior."

State of Religion.

If a uniformly good attendance on public worship, a steady observance of the means of grace, and liberal contributions for the support of the gospel, both at home and abroad, together with an enlargement of the church, be indicative of progress, then has religion been in a prosperous state among us these last two years. But, blessed be God! there are more satisfactory proofs of its prosperity, especially for the past year. There has been a marked increase in the prayerfulness and activity of Christians, together with unusual attention to the means of grace among the impenitent. For the last twelve months, our congregation has been uncommonly large; and many of the young have become regular attendants on divine service, who were formerly in the habit of staying at home.

About four months ago, certain members of the church commenced a prayer-meeting in the meeting-house before the dawn of day. Several fallen members soon joined them; and others who seemed to be deeply sensible of their guilt, and now give evidence of their repentance, did likewise. Thinking that they were depriving themselves of necessary sleep by rising so early, I endeavored to persuade them to ring the bell at a later hour; but they were grieved at the proposal; and I did not interfere any farther, lest I should check what I could not but think were the genuine promptings of the Spirit of God.

There is now what may be called a revival at Halawa, Wailua, Pelekunu; while in almost every district on the island there is an universal desire felt for the salvation of souls. The number

of real conversions, of course, is among the things known only to God; yet we have every reason to hope that it is very considerable. At Halawa, some six weeks ago, at a meeting held for the inquiring, I found nearly one hundred who professed to have turned to the Lord; and Christians were earnestly engaged in prayer for them. At Wailua, I am informed, only two remain careless; while at Pelekunu the good work has been silently going forward for many months, and nearly all the inhabitants of that picturesque and delightful valley profess to love, believe in, and obey the Savior. At Kalaupapa there has been, most of the time since the last general meeting, a pleasing attention to spiritual things; and some of the members of the church have been actively engaged in the work of the Lord. At Kalae the interest was greater last year than it has been this. Last year, indeed, there were several hopeful conversions at that place. Kalauakoe, the most distant part of the island, has been visited by the Spirit, though very rarely by any one of the missionaries.

The number of persons received into Christian fellowship within two years amounts to one hundred and sixty-two, making the whole number of communicants in regular standing one thousand and twenty-five.

In addition to the contributions made at the monthly concert, as mentioned above, four hundred and twenty-one dollars have been given for the support of one of the missionaries, during the two last years; twelve hundred dollars have been expended in building houses of worship; and seventy-five dollars have been raised for the poor. Four hundred copies of a native newspaper have been taken; and one hundred and fifty dollars have been paid for books.

Temperance—General Progress.

All the children of suitable age to attend school are members of a juvenile temperance society. They are pledged to abstain wholly from whatever can intoxicate, from the use of tobacco, and from gambling. This society holds its anniversary on new year's day, an occasion that is always very interesting. Our public examination of schools is held the same week; and there is a general convocation of parents and children from all parts of the island. The anniversary of 1847 was signalized by the presence of the King and his suite. But our last anniversary, though not graced by the nobility of the nation, was on the

whole more interesting than any which preceded it. As the report on these meetings falls within the department of my associate, I will not dwell longer upon them, except to remark, that their influence upon the cause of education, as well as that of religion, morality and civilization, has been such as to give them a place among our most important means of usefulness.

In conclusion, I must say that there has evidently been an upward movement among our people during the last two years. The more the sanctions and claims and duties of the gospel are understood by them, the more they seem to be prized. Nor do we perceive any danger that Christianity will be rejected by the natives, on account of the burdens it imposes. On the contrary, they voluntarily engage in labors and make sacrifices for its support, which would never have been, had it no hold upon their affections. Besides sustaining Mr. Andrews, which they have more than done, and in addition to their contributions at the monthly concert, and their donations to the poor, they are cheerfully and actively employed in rearing permanent houses of worship; a work in which an ignorant and indigent people will not be likely to embark, until they are thoroughly convinced of the importance and utility of the means of grace. In every principal district, there now is, or soon will be, a permanent and commodious house of worship. Many of these are to be exclusively devoted to the service of God; while others will answer the double purpose of a school-house and a sanctuary.

We have one native preacher, who has charge of the congregation of Halawa, with a salary of forty dollars a year. He still devotes a part of his time to ordinary labor; whence, indeed, he derives a portion of his support. He gives promise of great usefulness; and had we three or four others like him, we should be glad to license them and give them interesting and important fields to occupy. Soon after we shall have returned from this meeting, we intend to authorize one or two more to preach the gospel, who, though not equal to the one just mentioned, are still men of considerable promise.

REPORTS FROM OAHU.

FROM the brethren having charge of the two congregations in Honolulu, as also from Messrs.

Emerson and Gulick, who are at Waialua, communications have been received. The reports of Messrs. Bishop and Parker have not reached this country.

First Church in Honolulu.

Mr. Armstrong briefly alludes to the epidemic which prevailed at Honolulu in the spring of 1847, and which proved fatal to many of his people. "During that distressing period," he says, "it was often my melancholy duty to attend three or four funerals in succession, without even leaving the grave yard." His labors have been much the same as in previous years. Messrs. Hall and Cooke have had the care of the children's Sabbath school; and many of the pupils have made rapid advances in a knowledge of the Scriptures, some of them having recited one or two hundred verses from memory for a number of Sabbaths. Several of the young men and some young women, connected with this school, give evidence that their hearts have been recently changed by the Holy Spirit. The "Ai o ka la" school, conducted by Judge Andrews, is represented as unusually flourishing. Mr. Armstrong has also received important aid from Mr. Richards, now deceased, and from Mr. Rice.

Two houses of worship built of stone, and another of more perishable materials, have been erected at three outposts. The congregation which assembles in one of these, is in charge of a pious native, "who is doing much good," his support being furnished by the people. Another district is committed to a native, who has been very active and energetic, though he has sometimes failed in prudence.

Mr. Armstrong reports the cases of discipline as less numerous, during the period under review, than they had ever been previously for the same length of time. "This is owing," he says, "to an increase of divine knowledge, a better understanding of the gospel system, and greater maturity of Christian character in the church generally." Two individuals, however, have brought upon themselves the censure of the church; both of whom occupied very prominent stations in society. One was a licensed preacher of the gospel, who at first promised to run well; and the other stood high "in the state." The latter has been restored to Christian fellowship, after being suspended for about a year.

The admissions to Christian privileges on examination have amounted to two hundred and eleven, making the present number in good standing fourteen hundred and eighteen. Never,

Mr. Armstrong thinks, since his first connection with the church, has it appeared so prayerful, so watchful, and so active in doing good. Forty-six persons, after being under discipline from one to

eight years, have been brought apparently to repentance.

Revival.

For two years there has been a concert of prayer among the members of the church, to pray for a revival; and during my absence to the windward, in January last, Mrs. Armstrong resolved to do what she could to awaken a spirit of prayer among the female members of the church, who attended her Friday meetings. The effort seems to have been owned and blessed of the great Head of the Church. The meetings began to increase, both in number and interest. A spirit of prayer was awakened; additional services were called for; the impenitent began to come in; and although the meeting was for females only, males begged the privilege of attending; among others, the King himself, and several of the high chiefs.

Here a little disorder occurred on one occasion, when the natives were alone, males and females both leading in prayer. But as the principal men of the church became enlisted in the work, it naturally passed into their hands; and, so far as I know, all the meetings were subsequently conducted "decently and in order;" unless, indeed, assembling before daylight in the morning may be considered irregular. But the males and females met in separate houses until the break of day; when they united for a short season, in pouring out their hearts before God in the large church.

On my return from the windward, how was my heart made glad by seeing the work of the Lord prospering in this community! I landed on the Sabbath, during the morning service; and that large church was completely filled with immortal beings, listening to the words of eternal life as they fell from the lips of Mr. Baldwin. Daily meetings were in progress; and hundreds came to them, who seemed to be strangers to me; at least they were strangers in the house of God. Stillness rested upon those solemn assemblies. They were large, but it was easy to preach to them; for all were eager to hear the Word, and gave fixed attention to it. A demand for the Scriptures became general; and I sold more Bibles and Testaments for money, in February and March, than I did during the whole of the year 1847.

As this work commenced among the natives themselves, so it has been mostly sustained by the officers and active members of the church. It was impossible

for me to do more than preach to such multitudes, and I did not attempt much more; but many of the church members have been very zealous and efficient. They seemed to be full of faith and the Holy Ghost. The inquirers, amounting to some hundreds, are collected into classes; and I have been in the habit of meeting them once a week for prayer and instruction. These meetings are well attended and most interesting.

Schools—Benevolence.

Mr. Armstrong next speaks of the common schools in his district. Of these there are twenty-one for Protestants, and six for Roman Catholics. In regard to the former, he says: "There has been a decided advance in knowledge, discipline and general improvement, during the last two years. The teachers have been promptly paid; and consequently they have been more efficient than they formerly were. Vocal music has been successfully introduced into several schools, and it is exerting a very beneficial influence. The exercise of singing is popular with the children, and I think it is advantageous to their health. Nothing but the want of suitable teachers has prevented its being introduced into all our schools, as a daily exercise. A number (I cannot say how many) of the youth in the schools have been decidedly serious during the revival; and I am not without hope that they have chosen the "good part." None, however, have been received into the fellowship of the church, as fruits of the revival, either children or adults."

As exhibiting the readiness of his people unto good works, Mr. Armstrong states that he has received from them seventeen hundred dollars, since the General Meeting of 1846. This amount has been expended in liquidating the debt on his church, in erecting other houses of worship, and in promoting kindred objects. Forty dollars were given to the mission recently commenced in New Caledonia by the Rev. John Geddie, late of Nova Scotia.

Second Church in Honolulu.

In April, 1847, Mr. Smith was seized with the epidemic then prevailing, and for a time laid aside from his labors. He found the natives exceedingly kind and sympathizing. They not only tendered their personal services; but they at once established a daily prayer-meeting, the sole object of which was, to give the people an opportunity to intercede for their pastor's restoration to health. "For two weeks, some anxiety was expressed whether I should recover," Mr. Smith says; "and during this period some of our best church members occasionally entered my

sick room, and, after gazing a moment at my emaciated countenance, dropped on their knees to offer a short but fervent prayer to God, that he would prolong my days and enable me still to break unto them the bread of life."

In addition to the ordinary labors of the Sabbath, attending the Sabbath school, &c., Mr. Smith has a Bible class on Monday afternoon, a lecture Wednesday afternoon, and a church prayer meeting Saturday afternoon. The monthly concert is, of course, duly observed. Mrs. Smith has a female prayer meeting and Bible class Friday afternoon, "which has been unusually interesting since the commencement of 1848."

Condition of the Church.

The number of persons admitted to the church, during the year preceding the date of this report, was forty-seven, making the whole number of communicants in regular standing eleven hundred and fifty-four.

Some progress has been made in the cultivation of a benevolent spirit in this congregation. The amount contributed for the support of the pastor, in 1847, was two hundred and thirty-five dollars. Nearly fifteen hundred dollars were subscribed for the repair of the church; and about one hundred dollars were given for other purposes.

A large number of persons have been recently deprived of the privileges of the church. The reasons for this step will be given in Mr. Smith's own language. "When making preparations for our communion last October," he says, "I called the roll of members, and ascertained that some of them had entirely forsaken the means of grace, such as secret, family and social prayer, public worship on the Sabbath, and even the sacrament of the Lord's Supper. A large number had gone to other stations and other islands, without letters of dismission and recommendation to other churches, and with no intention of returning to us. We thought it advisable to suspend all such persons for three months; and in the mean time their pastor was to write to the missionary brethren, requesting them to inform the wanderers that if they did not apply for letters of dismission, or return to us before the communion in January, 1848, they would be cut off from the church. A number came in person or wrote for letters of dismission; but still we found to our sorrow, on the 1st of January, 1848, that the number of delinquents at home and abroad amounted to one hundred and fifty. These we set aside on the first Sabbath of the year; and to this act there was but one dissenting voice."

Revival.

Our people have kept up their daily morning prayer meetings, assembling to-

gether about sunrise, for several years. But when the interest began to increase among them in January last, they proposed to meet an hour before daylight, in order to accommodate those who are day laborers. At first the novelty of the thing, and the ringing of the bell while it was yet dark, excited the curiosity of some of the impenitent; who, on their first visit to the house of prayer, became apparently convinced of their sins. Our deacons, ten in number, conducted the meetings in rotation. I attended most of them for three months, though I seldom took an active part in the services. One object which I had in being present, was to see that every thing was done "decently and in order." And I was exceedingly interested, moreover, in the stillness and solemnity which prevailed, as well as in the spirit exhibited by those who prayed and exhorted. Indeed, I felt that it was good to be there.

One of the characteristics of the revival has been to encourage, nourish and strengthen those in the church, who have been the most regular and consistent in their daily deportment and intercourse with their fellow men. They had prayed long, and waited with deep solicitude, for the Holy Spirit to come and convert sinners; and, so far as we can judge, their prayers have been answered in behalf of many. Another feature of the work is the reclaiming of backsliders. We number about sixty of this class. Some of the most hardened, abandoned and atheistical among the impenitent have also been the subjects of the work. Several persons who are thirty-five or forty years of age, say that they never went to any place of Christian worship till the present year; that they have always regarded the missionaries as wild and crazy. But now they are regular in their attendance on the Sabbath, and appear humble and sincere in their inquiries after the way of life.

The religious interest continued to increase, as a general thing, till our communion season in April. Since that time, however, less intense anxiety has been manifested by the church; and the number who assemble in the weekly meetings, has somewhat diminished. Still, new cases of inquiry have been coming to light down to the present time.

I ought to remark, before leaving this subject, that quite a number of the youth in our schools have been serious, and have held frequent prayer meetings with their teachers. Our Sabbath school has

also been very much revived, and considerably enlarged the present year.

The last (though not the least) favorable indication of good which I will mention, as the fruit of the revival, is the great and increasing demand for the word of God. More Bibles have been called for than I have been able to obtain from the bindery, till within a few days. Seventy-five persons are propounded for admission to the church, some five or six months hence.

Romanism—Schools.

Mr. Smith reports ten or twelve members of his church as having joined the Roman Catholics within the last two years, and about the same number as returning to Protestantism. He expresses the apprehension that these errorists "are lengthening their cords and strengthening their stakes." One of their priests has been made a bishop; and a reinforcement of six priests arrived just before the General Meeting.

Mr. Smith next describes the condition of the public schools, so far as they come under his observation.

The brethren will remember that our common schools were at a very low ebb at our last general meeting. Twenty of our best and most efficient teachers had abandoned their posts, some eight months previously, for lack of the means of support; and some of the largest boys in the schools had been appointed teachers. The number of pupils had diminished one-half, and the remaining half made far more progress in noise and confusion, than in learning to read.

But some two or three months subsequently to our last General Meeting, the Minister of Instruction inquired into the state of our schools; paid off the debts of the teachers; and promised them regular compensation in future, if they would return to their work. Consequently, the schools were immediately reorganized, and a good and efficient native superintendent appointed; and the schools have been in a prosperous state till the present time.

The examination of the schools last October, together with the children's feast and temperance meeting, was very satisfactory to us all. Our last examination occurred on the 4th and 5th of May, 1848; and I do not hesitate to say that the schools have never appeared so well as on this occasion. During the last two or three months, two native singing masters have been employed to teach sacred music; and their pupils have made commendable improvement.

Waialua.

It will be remembered that the General Meeting of the mission, held in 1846, advised Mr. Emerson to return to this station, (which he had occupied before he became a teacher in Lahainaluna seminary,) it having been made vacant by the departure of Mr. A. B. Smith for this country. Arriving at Waialua on the 8th of July, he found the condition of his former charge widely different from what it was when he left it, some four years previously. His reception by the people was apparently cold and disheartening. But the Lord has been pleased to bless his efforts; and the state of things has greatly altered for the better.

Gradual Change.

Mr. Emerson describes the commencement of his labors as follows :

The Sabbath soon arrived, and I preached in the morning to about three hundred people; a congregation, as Mr. Wilcox informed me, about twice as large as usual. In the afternoon I had one hundred and seventy-five hearers. For successive Sabbaths there was no falling off, but rather an increase in the attendance; and this was encouraging. Indeed, we soon found that the apparent distance at which the people kept themselves from us at first, was not occasioned by any coldness on their part. Often have we heard them say, "God has heard our prayer, and restored to us our pastor." This declaration, we have since been fully satisfied, was not without sincerity. There was in many hearts a strong feeling of attachment to those who had been with them from the beginning.

I made occasional excursions to Wai-alu, Kawaihapai and Waimea, and always found encouragement. The people were not dead; but the wise and the foolish seemed to be slumbering together. After visiting Waialu repeatedly, the people from Kahuku came down on a Sabbath afternoon, and gave me a large congregation. A number now profess to have given their hearts to the Savior at that time. Many who had been debarred the privilege of approaching the Lord's table, for a long period, came forward with words of penitence and promises to serve the Lord. I did not feel in haste, however, to credit the professions of those who seemed to be awaking from a sleep of years.

In October following, our first communion season was held, after I had conversed individually with the members of

the church, with those under discipline, and with all out of the church who desired to speak with me in reference to their spiritual state. The effect of this course was happy. Many new faces were seen in the house of God; many old associations were revived; and some became from that time regular attendants on religious worship, who had before been strangers to the house of God. The names of many were announced as professedly penitent for their departures from duty, as the avowed followers of Christ, and as resolved to return to the faith and obedience of the gospel.

During the first year which elapsed after Mr. Emerson's return, only one person was admitted to the church. But many professors of religion, who had been unfaithful to their covenant, were restored to their place among the people of God; and a number of these have apparently adorned the Christian name.

Our congregations at Waialua have been on the increase during the two past years; and yet so slow and regular has been the advance, that we could hardly point to the time when the largest accessions took place, or the pleasant Sabbaths when there were no new faces in the assembly. Our congregations now consist of about five hundred in the morning and four hundred in the afternoon; and there are meetings held regularly at seven or eight other places in the field, embracing a number several times as large as that which meets at the station.

I cannot say that there has been a great revival of religion at Waialua during the past two years; and yet there has been an upward progress that is truly pleasing. Divine truth has been listened to with increased attention, and by increasing numbers, on the Sabbath as well as on lecture days and at monthly concerts. There has been a disposition also to contribute and to labor for the promotion of objects of benevolence, which has been gratifying.

Churches in Koolau—Statistics.

Two churches have been organized in Koolau, one of the districts under Mr. Emerson's care. The first was formed at Haula, the second at Kabuk; and more persons have been admitted to the two, than have been gathered into the Wai-alu church, during the period under review.

On my first visit to Haula, I met a very full congregation, many more than their meeting-house could contain; and on all pleasant Sabbaths since, when due

notice has been given, the attendance in the morning has been uniformly large, and repeatedly so large, that the school-house has been filled with an assembly of children, while the meeting-house was filled with adult worshipers.

The religious interest in Koolau, has been on the increase during the past year. Morning prayer-meetings, in nearly all the neighborhoods, have been well attended. The Scriptures have been a good deal called for, and many are reading it through in course. The Bible and school-books generally have been much called for.

The whole number received into Christian fellowship by Mr. Emerson, during the two years, has been seventy-one; and the communicants in regular standing now amount to four hundred and sixty-one.

In addition to "the leaders in the several divisions or neighborhoods," who conduct morning prayer-meetings, &c., of whom there are about forty, Mr. Emerson has two licensed preachers under his care, both graduates of Lahainaluna seminary.

Liberality—Personal Labors.

The amount given by the people in Waialua and Koolau for benevolent objects is five hundred and fifty-two dollars. Labor has also been performed to the value of three hundred and fifty dollars. "The contributions made at Waialua," Mr. Emerson says, "have altogether exceeded my expectations."

Some of our people, I indulge the hope, are beginning to feel that poverty is not induced by giving for benevolent objects, but the contrary. Of the truth of this they have lately had several striking illustrations. One church member under discipline has withheld his contributions, and has successfully persuaded others to do likewise; and he has recently had his buildings all destroyed by fire, with every thing he possessed. Another individual, of opposite character, who has contributed in money about eighteen dollars for the meeting-house, has found that all his plans are prospering. To aid in liquidating a debt standing against the people, he has contributed, within a few days, an additional sum. The neighbors see in these two cases, as well as in a multitude of others, that the Lord gives prosperity to those who seek intelligently the promotion of his kingdom in the earth.

In speaking of his personal labors, Mr. Emerson remarks that he has devoted not a little of his

time to conversation with such of the natives as have wished for the opportunity; and "it has not been without its advantages." "I am of the opinion," he says, "that frequent, close and pointed conversations with individuals, in respect to their feelings, habits and hopes, are, in connection with the preaching of the gospel, of very great importance in rousing the attention of the careless and the stupid." His communion seasons, of which there are twelve each year in the three churches under his care, are seasons of great labor and exhaustion; as he is in the habit of conversing with each member of the church during the week previous to the administration of the Lord's Supper.

Mrs. Emerson has held a monthly exercise with all the female superintendents of prayer-meetings; and they in their turn have conducted weekly meetings in their respective neighborhoods, which have been productive of much good.

Schools—Festivals.

The educational interests of Waialua are in charge of Mr. Gulick, who reports nine Protestant and two Roman Catholic schools in the district; there being in the former three hundred pupils, and in the latter fifty. "The government superintendent," he says, "is a good man, who also performs the duties of a teacher." Payment is promptly made to all who are engaged in giving instruction. "The children who are able to read, generally commit a verse of Scripture daily, and recite it in school." A singing school is taught by a graduate of Lahainaluna seminary.

Mr. Emerson reports thirteen Protestant and five Roman Catholic schools in Koolau, there being three hundred and eighty-five pupils in the former, and ninety in the latter. The compensation of the teachers is in proportion to their qualifications and the number of their schools. Nearly all the Protestant teachers receive twenty-five cents a day; but the others (with one exception) have only half that sum.

Mr. Emerson next speaks of the "school and temperance celebrations," of which there have been five in his field during the last two years; namely, two at Waialua, two at Haula, and one at Kahuku.

The feasts at Waialua were very pleasant seasons. The latter, which was attended in February last, far surpassed the former, in the exhibition of comforts and conveniences for furnishing a table, and indicated a progress onward and upward in civilization.

The feasts at Haula were also of an encouraging character, showing that the people have resources and ability, whenever they may set about the accomplish-

ment of an object. Tables, chairs, plates, knives, forks, bowls, spoons, tumblers, &c. &c. all seemed to be at hand and abundant. But the exhibition made at the last celebration much exceeded that of the year previous. The range of tables, not less than four or five hundred feet in length, was well furnished with an abundance of crockery and glass ware, displaying a good degree of taste and skill, both in the selection and arrangement of the articles, and in the richness and variety of the viands! There were also on the ground, and tied near the place of feasting, between four and five hundred horses and animals of the horse kind, nearly all of which were brought to the place by natives who owned them.

The celebration at Kahuku, Mr. Emerson says, was also encouraging.

The effect of these celebrations, in all cases, will be to urge forward the cause of civilization and refinement, by creating wants, such as the rude barbarian does not feel, and is slow to cherish. It seems to me, however, that there is need of much vigilance on the part of the missionary, to prevent these occasions from running into abuses.

Popery—Temperance.

The Roman Catholics hold meetings regularly in two places; one of which is in Waialua, and the other in Koolau. But they have "no decent house of worship," Mr. Emerson says, and the number of persons accustomed to assemble on the Sabbath is very small.

There has been a regular but very gradual decline in the influence of Romanism in our field for at least two years. Their foreign priests have not been popular; and they are tolerated and endured rather than desired by their own followers. I regard the presence of the papists in Waialua and Koolau as an evil; but it is not without its advantages in this imperfect state. It makes the people more observing; and they judge the professed teachers of religion, as well as their disciples, by their works. They also begin to feel the necessity of going to the Bible to learn what is truth, and to see if the preacher builds on the foundation of the apostles and prophets, and not on his own.

In regard to temperance, the report is very satisfactory. Mr. Emerson says that intemperance has not been known among the people under his care since his return.

REPORTS FROM KAUAI.

REPORTS have been received from all the brethren on Kauai, except Mr. Rowell. He continues to reside at Waimea, the station which Mr. Whitney occupied before him.

Koloa.

Mr. Pogue makes a passing allusion to the flood of March, 1847, heretofore described in the Herald, from which he escaped in a very providential manner. "I could say with the prophet," he remarks, "The waters compassed me about, even to the soul; the depths closed me round about; the weeds were wrapped about my head." But He who said, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee," remembered me, and I was delivered." On account of the injuries received at this time, Mr. Pogue was laid aside from his labors about two months; but the kind attentions of Doct. and Mrs. Smith were blessed to his recovery. "To them," he says, "under God, I owe my life."

The Church—Benevolence—Romanism.

Though there has been no revival of religion in Koloa, there have been times when the Spirit seemed to be "operating on many minds." The meetings at the station have been as fully attended as in former years; while at the out-stations there has been an improvement in this respect. During the period embraced in this report, twenty were admitted to the church; and nine had been propounded prior to May, 1848, in the expectation of their being received at the communion next after the General Meeting. The church members in regular standing are reported at two hundred.

Our people are very poor; but some of them, out of their deep poverty, have contributed to the treasury of the Lord. We have collected at the monthly concert for prayer sixty dollars in money. Fifty dollars have been contributed to the people of Waimea, towards rebuilding their church. At the out-stations, the people have rebuilt one thatched meeting-house, and erected two houses as resting places to be used by their pastor when he shall be among them. And it may be proper to mention, in this place, that I have received a donation of one hundred and nineteen dollars from the foreign residents of Koloa, and thirty dollars from other friends, towards replacing my library, which was destroyed by the freshet of 1847.

The Romanists have done very little in this field within the past two years.

Their schools have been reduced from three or four to one; and even that one is much smaller than it was two years since, numbering, according to the last report, only twenty pupils. Their congregations upon the Sabbath are reported as being very small. We hear that the priest at Koloo is making preparations to leave us and go to another part of the island. We know of none who have been in the habit of worshiping with us, that have left and gone to them; but a few, having left them, now meet with us.

We see many things about us which are discouraging. Often are we grieved to observe the waywardness of persons, in regard to whom we had hoped better things. There are those in this church, however, who know what it is to call God their Father in faith. Their walk and conversation are consistent with the profession which they have made before the world; and we trust they are growing in grace. And, on the other hand, there are some who have a name to live; but we fear they are dead. By them the cause of Christ is dishonored. Our only hope for such is, that the Holy Spirit will apply the truth to their hearts, and expose their hypocrisy.

Schools.

From the report of Doct. Smith it appears that a girls' school, of fifteen or twenty pupils, has been taught by Mrs. Smith. More attention has been paid to needle-work than to any other branch of education. About one hundred children have received instruction in the Sabbath school at the station.

Of the public schools, fourteen are taught by Protestants. Nine of the teachers were educated in the Waioli school; two were formerly members of the seminary at Lahainaluna; one was a pupil of Mr. Knapp; one is from the Hilo boarding school; and four received their training in the common schools. The compensation promised by the government has not been promptly paid; but orders have been issued from the department of public instruction, the object of which is to secure greater punctuality in future. Nearly all the children in the district, of a suitable age, attend the schools with more or less regularity.

Waioli.

AFTER the removal of Mr. Rowell to Waimea in July, 1846, the people of Waioli were committed to the oversight of Mr. Johnson, then a licentiate, but now an ordained missionary. Mr. Wil-

cox took charge of the select school at the same time.

Labors—Religious Interest.

In addition to two or three services on the Sabbath, Mr. Johnson has sustained a weekly lecture, as also a church prayer meeting, at the station. He has preached in Koolau, distant eleven miles, whenever the weather and roads have permitted; and occasional meetings have been held in other places.

The number of persons admitted to the church during the two years ending in May, 1848, was forty-seven; making the communicants in regular standing at that time, two hundred and thirty-seven.

We have not been left entirely destitute of the influences of the Spirit. In Koolau, and onward to the extremity of the field towards Koloo, there has been a more interesting state of things than at the station. Especially is this the case with Kealia, formerly a very hardened and unpromising village. At this point a native doctor resided, who practiced the art of *kuehu*, or the brushing away of disease with a handkerchief or kapa. His establishment was thronged by the sick, and also by the well, who forsook their own homes to congregate there, and feed upon the hogs and food given by the sick as pay for the wonderful cures promised by the doctor. No effort seemed adequate to the removing this nuisance from the community. But as soon as the people of the village became interested in religion, and exchanged this abode of dissipation and vice for the house of prayer, the doctor, like Simon of old, thought it best to fall in with the new movement. The result has been that his establishment is broken up.

The meeting-house at Koolau, capable of holding from two hundred to two hundred and fifty persons, has been full to overflowing, especially the last part of this year. A four-days' meeting was held at the station, commencing on the 29th of March last, which was well attended, and resulted, I have reason to believe, in good to some at least of those who were present.

Schools—Romanism—Progress.

There are sixteen common schools in Waioli, taught by nineteen teachers; four of whom were from Lahainaluna seminary, and five from the select school, now in charge of Mr. Wilcox. Only one of the public schools is under the care of the Roman Catholic priest. The sum hereto-

fore due the teachers has been nearly liquidated; and it is expected that they will hereafter receive their pay more regularly. Mr. Johnson says that the Protestant schools are in a condition, at least as prosperous as they have ever been. Nearly all the children, of a suitable age, are in a course of education.

From the report of Mr. Wilcox, it appears that there were forty-six pupils in the select school in May last. The branches to which attention is given, are geography, arithmetic, the elements of geometry, astronomy, algebra, moral philosophy, church history, sacred geography and chronology, composition, declamation, &c. Three afternoons of each week are devoted to manual labor. Mr. Wilcox says, "The conduct of the boys has been orderly; their application to study, unremitting, though not intense; their proficiency, commendable; and the condition of the school, on the whole, prosperous."

Mr. Wilcox has the direction of two Sabbath schools, one for adults, and one for children. About fifty are connected with the former, and about one hundred and seventy-five with the latter.

Papery has apparently lost ground in Waioli during the period under review. Twenty or thirty persons have forsaken the Romanists and joined the Protestants; while none have gone over to the Man of Sin. It is supposed, however, that more vigorous efforts are about to be made by the adherents of this system. At the date of this report, a priest was expected at a station to be commenced on a plantation at Hanalii; as also another in the immediate neighborhood of the mission premises. Two churches were to be erected.

About thirty dollars have been contributed at the monthly concert; and "a considerable amount of labor" has been bestowed on the church, &c. The "deep poverty" of the natives is assigned as the reason, why more has not been done for benevolent objects.

In respect to civilization and general improvement, Mr. Johnson says: "Every school examination and festival, as well as the aspect of the people in their places of public worship from week to week, show that their progress is onward."

West Africa.

MR. WALKER'S VISIT TO THE UPPER WATERS OF THE GABOON.

Introductory Remarks.

THE readers of the Herald will remember the brief notices which have been published, from time to time, respecting the Pangwe people; and

they are doubtless aware that both the Prudential Committee, and their brethren on the Gaboon, have been very desirous to know more of this interesting race. Various circumstances have prevented the gratification of their wishes in this matter; and even now it would seem that they must wait still longer for the full and satisfactory information which is wanted.

Since the arrival of Messrs. Wilson and Bushnell at the Gaboon in August last, accompanied by the two brethren who went out with them for the first time, an opportunity has been afforded to Mr. Walker of visiting three Pangwe towns, which he has very gladly embraced. In giving an account of this excursion, he has stated a few facts which will be perused with interest. And the reader will not fail to notice what is said of the country lying beyond the highest point to which he ascended. This "hilly" region, we may hope, will furnish a more salubrious home for missionaries, than any which has yet been found on the western coast of Africa.

Mr. Walker left home on the 31st of August, and proceeded up the Gaboon in a boat. In nine hours he found himself in the heart of the Bakali country, distant seventy miles. "There is not much doubt," he says, "that the Mpongwe people, centuries ago, descended to the Atlantic by this route. Within the memory of our old people, the Bakalis have come down to the coast in the same way. The Bakalis and Shikanis live much mingled together, generally on peaceable terms. Their religion, like that of all Western Africa, is fetishism. The Shikanis are diminishing from various causes, but principally from the effect of the slave trade."

Mr. Walker says further, "The languages of these two tribes have some affinity; but they are not so closely allied as to be mutually understood at first. The structure of the two is the same, many words being also in common. Both differ from the Mpongwe in words, as in the declension of nouns and verbs; but the arrangement of the words and the idiom in all three are alike. The Bakalis and Shikanis stretch along from near Batanga to Cape Lopez, occupying a space between the coast tribes and the interior or proper Pangwe country. The Mpongwas hold them in great contempt, and are somewhat jealous of our efforts to enlighten them. But we do not apprehend any serious difficulty from this quarter; and we are confident that it will soon be entirely removed."

Reception at Mkwenga.

Arriving at the confluence of the Nkam and the Bakwe, about seventy-five miles from the sea, Mr. Walker procured an interpreter who understood the Pangwe language, and proceeded up the Nkam. After passing ten Bakali towns,

and having gone about fifteen miles, he reached Mkwenga, a Pangwe town, the streets of which are twice as wide as any that I had previously seen in Africa.

When we approached the shore, the brow of the hill was covered with a dark tumultuous throng, shouting and gesticulating in the wildest manner imaginable. When we landed, all the women disappeared, but the men remained; and their appearance did not belie their reputation. It is said that they never fear the face of man; and more perfect specimens of masculine vigor, I have never seen. The competitors at the Olympic games might have envied such bones and muscles so perfectly developed.

They invited me to the King's house, which consisted of a bamboo roof, elevated on posts, and logs arranged along on either side to serve as seats. This structure was about twenty feet wide and forty feet long. It appears to be a kind of palaver (council) house. On pegs were placed a great number of spears; but no person held a spear in his hand; as the head man had directed them all to be laid aside, when he perceived that we were unarmed. I saw no fire arms; but I suppose that they have a few. They gave me a very cordial reception, though the King was absent. His name is Iiduma; and his son's name is Yembé, who presides when his father is away.

The town has been built only about two years, and consists of some fifty houses, and probably about three or four hundred inhabitants. But they say that the present number is only as a leaf in the forest, compared with the multitudes who will soon arrive. I saw only about one hundred, the rest being absent on their farms or in pursuit of ivory.

The clothing of this singular people is very simple. A cloth beat out of the bark of a tree, (the largest about the size of a common pocket handkerchief,) with a strip of deer skin or monkey skin, or a small cord made of grass, to confine the cloth, forms the sum total of a Pangwe's wardrobe. The furniture of their houses is of the same simple character. They have bare walls, about five feet high, a few baskets, knives and spears. And they also have a bed of split bamboo or round sticks, as large as a man's arm, placed lengthwise, with a larger stick across the head for a pillow. You see no mat, no cloth, no covering of any kind for the bed. Some six of these beds may be seen in a room about ten

by fifteen feet, leaving a space in the centre for the performance of all household duties. Cloth they do not like at all, unless it be white cotton; all else being "sick" with spots and stripes; and they fear contagion from using an infected article.

Their hair has been reported as long and straight. It is rather long for so mild a climate; though I saw none more than half a yard in length. It is as straight as plaiting and grease and dirt can make it, and hangs luxuriantly around faces and necks as greasy and dirty. But where the hair was not confined by these appliances, it was frizzled like the hair of negroes elsewhere.

* Additional Notices.

Mr. Walker next describes their mode of salutation.

The host receives a visitor in a sitting posture, taking him on his lap; and both then throw their arms around each others' necks. Nothing is said; indeed, they have no word of salutation. Sometimes they simply clasp their right hands; and this would probably be more agreeable to a foreigner on first acquaintance. They do not marry, neither are they betrothed, until they arrive at a suitable age; an exception to the general rule in Africa.

The Pangwe people are just emerging from the unknown wilds of Central Africa, and are still free from many of the effects, both good and bad, of intercourse with civilized men. No white man had ever before been seen in their place; and few, if any of them, had ever before beheld a white face. When the King commenced the town, he told his people that soon they would see a white man; but they thought him extremely vain and ambitious, to dream of such an honor. They took it for granted that I came as their friend, and brought me presents of spears and such other implements as they possessed.

They use none but native iron of their own manufacture; and it is of the finest quality. Many of their knives ring like cast steel; and no flaw or other imperfection can be discovered in them. They will not accept imported iron as a present; for they do not consider it worth carrying home. I brought away numerous specimens of their iron, but I could obtain no ore. They have found none at their new settlement.

As Mr. Walker's stay was short, he gained

but little information respecting the domestic habits and the religious system of the people. He endeavored, however, to teach them a few of the simplest truths of Christianity ; "to which they assented of course." He did not see any indications of slavery among the Pangwes ; "but," he adds, "I fear that we shall find it hereafter."

The Sabbath was spent at Kobangâi's town. In the morning Mr. Walker addressed an assembly of about sixty ; and in the afternoon he preached at two places on the other side of the River.

Dumijai—Bishâk.

On the following day, he ascended the Bâkwe about fifteen miles, passing twelve Bakali towns ; after which he came to Dumijai, a Pangwe village.

This place has been commenced on about the same scale as Mkwengâ, though the houses and people are not so numerous. In general appearance they are alike, and the language is the same, so far as I can judge from some fifty words collected at the former place, and repeated here.

The Pangwe language is undoubtedly kindred to the other languages of this region. The word "tree" forms its singular and plural like the Mpongwe. Thus we have in Pangwe *éli*, tree, *li*, trees ; and in Mpongwe *erere*, tree, *rere*, trees. It will be perceived that each forms its plural by dropping the incipient letter. Other nouns were declined like the Bakali. My investigations were, of course, very limited ; but I do not imagine that the language is very different ; and in connection with the Bakali it might be very readily acquired.

The people of Dumijai exhibited the same wild independence which I noticed at the other town ; and they were evidently pleased with the unreserved manner in which I went among them. They brought presents of spears, spoons, large iron rings, (a kind of necklace,) and a bell formed very much like a cow-bell, all made of native iron.

The name of the King of this town, is Baduka. From Dumijai, Mr. Walker ascended the River about three miles to Bishâk, a smaller Pangwe town, the King of which is known as Konjâku.

The people of Bishâk have the same appearance as the others ; but instead of commencing their village by building many small houses, they erected one large one ; which seems to accommodate all who are at present on the ground. Smaller houses have been commenced ;

and they appear to be making preparations for a great increase of population. The same articles were brought to me as presents as at the other towns ; so that I returned like a warrior with a boat-full of spears, &c. The people do not care for money, or for any merchandise, except large white beads, and brass in the form of kettles, pans, and rods, most of which they melt down and refine, for working into ornaments and spears and axe handles.

There is another Pangwe town, farther up the Bâkwe, said to be much larger than any place which Mr. Walker visited ; but he thought it inexpedient to proceed to a higher point. On his return, he called at Anumbu, a Bakali village of three or four hundred inhabitants, the King of which gave him a very cordial reception. At the end of twenty-four hours he was at home. While absent he journeyed two hundred and fifty miles, visited fifteen towns, preached five sermons, and conversed much with the natives ; and yet he suffered no weariness, nor did he meet with any accident.

General Remarks.

My impression is, that a large tract of uninhabited wilderness lies between the Bakali towns, on the upper branches of the Gaboon, and the proper Pangwe country. All the information derived from those who trade in that direction, confirms this opinion. The Pangwes all represent the distance between their location and the country which they have left, as being from five to nine days' journey, and very hilly. Hilly it must be ; for we can see a range of lofty mountains far in the distance.

What effect such an irruption of these children of nature will have upon the inhabitants of this region, it is difficult to say ; but a very few years will decide. They make no secret of their intention of driving all the Bakalis and Shikanis from the river side, and forming a direct communication with the Mpongwe people. They have learned that not a tenth part of the goode, obtained for ivory on the coast, ever reaches them ; and they are determined to carry on their own trade with the Mpongwes.

The fear and dread of the Pangwes has fallen upon all the inhabitants of that region ; and many are now retiring in advance. The Bakalis would now resist the further progress of these intruders, if there was nothing but fighting, killing and being killed, in the case. They say that they can fight ; and if

they are killed, they do not care much for that. But they express a great horror of being cut up and eaten, like so many pigs; hence they choose to leave the graves of their fathers, rather than run the risk of being entombed themselves in living sepulchres.

There will certainly be a mingling of these different tribes, or a war of extermination. All these people think only of to-day. The Shikanis below the junction of the Nkâmâ and the Bâkwe, at least fifteen miles in advance of the lowest Pangwe towns, have invited a company of the Pangwes to come down and construct a fence around some elephants and destroy them. The Pangwes, having accepted the invitation, have erected houses and built the fence. The elephants are already enclosed; and soon they will be destroyed. But the Pangwes will hold their position; they will not return. The waves of the rolling tide will be unceasingly onward.

Is it not manifest that God has a hand in all these events, and has already established a mission of love in these parts, to carry the gospel of peace into this region of strife and war, and to harmonize the opposing and conflicting elements already mingling for good or evil? A prompt and powerful influence exerted upon these tribes may save long years of war and misery, and produce greater results than ten times the amount of labor and suffering, if postponed for a few years.

Mr. Walker doubts whether it is practicable for missionaries to enter the Pangwe country at present.

One thing must be done before a mission can be established and maintained far in the interior. The acquaintance of the intermediate people must be made, their confidence gained, and their language learned. We must establish a line of communication, and be able to preserve it, or it will be madness to attempt the conquest of these wild and barbarous regions. And this line of communication must be in the hearts of the people. We are ready to attempt this to the extent of our ability, and beyond our ability. The providence of God beckons us onward; and, trusting in the great Captain of our salvation, we hope to gain the victory.

South Africa.

**LETTER OF THE MISSION, SEPTEMBER
14, 1848.**

General Meeting—Land Commission.

THIS mission held a meeting at Inanda, the station occupied by Mr. Lindley, in September last; and the letter which has furnished the following extracts, was drawn up by the brethren on that occasion. Their deliberations, it will be seen, were simultaneous with those of the Board, when convened in Boston.

We are together (as we suppose our patrons are) to consult, deliberate and pray for the success of our great common object. Our entire mission is here, with usual health and strength. We have also with us a goodly number of those who, at our different stations, have been born again. They too rejoice to meet together and speak of the things of Christ's kingdom. And while in English we say, "Thy kingdom come," they respond, "Umbuso wako mauze;" and in concert we all say, "Amen."

You require, it is not unlikely, several spacious churches to contain your numbers; and yet our joy and blessing, it may be, are not less than yours. We have been raised from our "low estate." Our number of missionaries is now eight; and a rumor has just reached us that our American Israel is about to send us more. Those at your meeting who are not ministers, are civilized, refined and Christian. We too, as we have said, have a little company assembled with us, who are becoming civilized, refined and Christian; and if they are now inferior to their brethren in other lands, yet what they have is the fruit of our labor; and we wonder that there is so much of this fruit, rather than that there is no more. Indeed, it is a part of our united song of praise, "She that was barren, hath borne seven."

Looking at the field which they have been called to cultivate, in the providence of God, they say:

One small location for the natives has been made, during the past year, in the southwest part of the colony. The commission, having this business in charge, has not felt it incumbent on them to act farther, in consequence of the appointment of a Land Commission by Sir H. Smith, the present Governor of the Cape Colony and its dependencies; and we

hear that the Government, at the recommendation of this Commission, is about to make some or all of the existing locations smaller than they were at first. And we are not without our fears, that we shall soon be called upon to report the adoption of a less favorable policy towards the natives, than the one which we have heretofore described.

Encouragement—Converts.

Every thing which we have had occasion to report heretofore in favor of the natives, may yet be said of them; and, indeed, looking only at the people themselves, we feel that we are entering into our harvest and actually gathering in our sheaves. And we are happy to say that our influence is spreading farther and farther; and those who have known but little of us, except by report, have both sent and come in person to request the location of a missionary among them. Two chiefs have made such a request the past year; and they have promised to assist in erecting a house for the brother whom we might designate for the new field.

After alluding to certain disturbances created by the Boers, and the measures taken by Sir H. Smith to arrest their proceedings, our brethren conclude their letter as follows:

We are now cheered with the confident hope, as the reports of the stations will show, that a beginning has been made in the work for which we were sent to this people. Twenty-four have exhibited such evidence of their conversion, as to justify us in admitting them to Christian fellowship and communion; and a number of others are giving us reason to hope that they may hereafter be added to our church. A short-lived but spirited opposition, raised against the work, we count among the proofs that it is of God. And the fact that such opposition has resulted in confirming the faith of the believers, we regard as another proof of the same thing.

The papers just received from the United States inform us that God has been reviving his work at home, while he has been refreshing us in this distant land; and it will hereafter appear, probably, that our quickening has been but an answer to the supplications of quickened Christians and new converts in our native country. By prayer, indeed, we communicate with the whole world, as by telegraph; and though at present we

are often obliged to read the despatches as by faith; yet in the light of eternity we may learn all its symbols, and know also with whom we have been in communication. Then, when our telegraph shall no longer be required, may we speak face to face, and join in praise and adoration to the one God, who shall have collected us from all the kindreds and nations of the world.

STATION REPORTS.

In addition to the foregoing letter, our brethren in South Africa have forwarded the reports of the different stations, as they were submitted to the annual meeting at Inanda. The perusal of these reports will give us a more accurate impression in regard to their prospects, than can be otherwise obtained; and they will show that the richer mercies which they are hoping to receive, with the divine blessing, may be reasonably anticipated by the friends of missions.

Umvoti.

From the commencement of this station, there has been a gradual increase of population in its vicinity. Mr. A. Grout estimates the number of kraals within six miles at not less than one hundred; and the greater part of these are within two miles. None were there when he selected the site of his present abode. During the first half of the year, the congregations on the Sabbath were unusually large; but the admission of several persons to the church, in April last, occasioned a marked decrease in the attendance for a time. "It is said that the people were afraid they should repent and forsake their sins, if they came to our services; and hence they remained at home." The number who have received the advantage of Sabbath school instruction, has varied from twenty-five to sixty.

About twenty have attended the day schools, besides ten or twelve adults, who have been taught half of the time. A few of the pupils can read all the books which the mission has hitherto printed. Untaba, the native assistant, has succeeded as well in teaching as could have been expected; and his influence as a Christian is exceedingly valuable. The school taught (in the evening, unless the nights are too short) by Mr. Grout, consisting of twenty-one boys and girls, appears to be flourishing. Among the pupils are several pious young men, who will become, it is hoped, future helpers in the missionary work. Mr. Grout is deeply interested in this little band of disciples; and thus far he has been much encouraged by their good conduct. "Unlike the children of the day-school," he says, "they find

themselves in a great measure away from the influence of heathenism, and rejoice that they are so. In adopting the luxury of clothing, they do not feel singular. They can think and act independently in reference to religion, with no one to oppose them."

Prayer Meetings—Church Members.

Mrs. Grout has kept up her weekly meeting for prayer and religious instruction with the women through the year. The number present has been various; but at no time have there been more than eighteen. As to the effect of the meeting, we can only speak of what is evident. Two of those who are now hoping that they are Christians, in giving an account of their religious experience, referred to it as having had its influence in bringing them to take a stand for the Lord. At a service of females only, particularly where they are occasionally questioned and called upon to say something, they are made to feel a degree of responsibility, and consequently a degree of accountability; whereas in mixed congregations they laugh at the thought that women are to hear, remember, and practice the truths of the gospel. Hence the importance of such a meeting at every station.

A Wednesday evening meeting, at which Mr. Grout generally preaches a sermon, appears to have been very useful.

Our monthly missionary prayer meeting continues to be interesting. It is perhaps the most spirited meeting which we have. All our male church members delight to take part in it, and I am often very much edified by their remarks and prayers. The amount contributed since November last, when we began to take up collections, is about fifteen dollars. This sum was given with the understanding, that it should be appropriated by themselves towards supporting one of their own number who might labor for those that are sitting in darkness; and as soon as we can, we hope to commence a mission of this kind.

The previous report of Mr. Grout announced the admission of one person to Christian fellowship and privileges. Since that time there have been accessions to the church on two occasions; and the number of communicants now reported is eleven. Of the ten received during the year, one is a married man, about thirty-five years old; two are married women; one is a widow, about forty years old; one is an unmarried female; and the other five are young men.

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The case of the married man, Umgiko, was mentioned in the Herald for November, 1848. With singular promptitude and fearlessness, he renounced the wicked customs of his people, and began to labor for Mr. Grout, that he might obtain the means of clothing himself and family, and at the same time avail himself of the advantages for instruction enjoyed at the station. "But finding it inconvenient to be away so much of the time from his wife and child," Mr. Grout says, "he resolved to build a house near me. And he is also desirous that both himself and his family may be always at hand to avail themselves of the means of education. He is now collecting materials for a civilized habitation, which, we hope, will soon form a part of our station. His life, since his professed conversion, has been uniformly of a bold and decided character. He has made commendable progress in reading and writing, and he is hungry, as he says, for more knowledge."

Interesting Convert—Evidence of Piety.

The widow who is enrolled among our communicants, presented herself at my door about three years ago, with a little daughter of two years old, saying, "Teacher, hear my complaint. Night before last, my husband being away, some of my neighbors came to my house, and endeavored to persuade me to go with them to the place where he was to be tried for witchcraft. But feeling quite sure that they had determined to murder him, and that, if they did, they would murder me with him, I contrived to send them away from the house; when I took my two children and went to the bush. There I spent the night with them. The next morning, I saw from the bush several men enter the kraal, and take away all our cows and goats, as well as every thing valuable from the huts. This, of course, made it certain that I was a widow, and that my children were fatherless. What to do I knew not; for, according to our custom, if a man is condemned for witchcraft, no one may receive his wife or children into his house. They must go to the hills and bush, and live or die, as they can, with the wild beasts. And so, for that day and the following night, I sat there with my two children; who increased the pain of my heart by their cries for food, of which I had none. This morning it occurred to me that I had heard people say, that missionaries were men of mercy to those who could find no mercy elsewhere; and, my heart leaping within me at the thought, I said,

'I will arise and go to the missionary.' And here, teacher, you see I am, with this little girl. It is now about two days since we have eaten anything; and my other child, who was too weak to walk, I have left in the bush. Will you have mercy on a poor outcast widow and her fatherless children?"

I need not say that such a request was complied with. The widow and her two children, since that morning, have not wanted bread. They have lived to see the murderers brought to punishment. The poor outcast widow has found it true, that Christ's missionaries are men of mercy to the needy; and, what is infinitely more important, she has also found that they point to the great Fountain of all mercy, the Savior of lost sinners. She now says, "Teacher, you have saved me. I shall never leave you; I will die with you. As for my children, let them be taught and educated, as you think best; and in the mean time let them serve you, as they best can."

The married women are the wives of Untaba and Umgiko. Thus the natives have the example of two Christian families, but lately rescued from heathenism, that now adorn the doctrine of God their Savior.

As respects the evidence given by all those who have been received into the church, I may say that not one has furnished less satisfactory proof of a change of heart than I had expected; and most of them have very much surpassed all that I had hoped for. Ever since they first appeared on the Lord's side, I have not had occasion to reprove one of them for improper conduct; and the strength imparted to me by their prayers and Christian walk is, as if I had Aaron and Hur to stay up my hands. Those connected with the church have manifested, of their own accord, a wish to meet for prayer and mutual improvement; and, at the same time, they have shown a disposition to go out more or less every week, to hold meetings among the people. One who is now indulging a hope, says that his seriousness commenced with certain remarks which some of the young men made at a meeting held in a native kraal.

Opposition.

After the accession of several young men to our church in April last, there was evidently a feeling of alarm in the minds of some, especially certain men of influence, who began to fear for their

customs. So enraged was the father-in-law of Umlawu, one of the converts, that, on the very day of the baptism, he drove the mother from his house and kraal, because she had not prevented her son from joining the church. The same individual had two children of his own living with us, a boy and a girl; and he immediately gave out word, that as soon as their stipulated time should expire, he would take them from us, lest they also should repent. This threat he has since carried into execution. The girl, having lived with us three years, had become very useful, and was often thoughtful and anxious about her spiritual state. She desired to remain longer, and expressed such a wish to her father; but he went behind her and drove her home, just as he did the animal I had paid him for her services. He then compelled her to take off her garments, and substituted skins, and forbade her opening her books. In order that he might more effectually wean her affections from us, he attempted to compel her to drink a sort of medicine which he fancied would have that effect; but she ran away from him, and cast herself into the river. She has been allowed to come to meeting on the Sabbath only twice since that time; and she has never been permitted to enter our house.

The friends of Umpisikazi, another girl who had lived with us two years, expressed similar feelings respecting her; and they even contracted a marriage for her with a man who had already several wives. They also told her that she must leave us and go home, when her year should expire. The man who was to be her husband, according to the wishes of her friends, in addition to being a polygamist, was old enough to be her father. As her heart had been much impressed with religious considerations, and she had been taught that polygamy was a sin against God, she was very desirous of being extricated from what she so much dreaded; and, accordingly, went and asked protection of the Government. A definite reply has not yet been given. Still the step which she took, has made her friends consent to her remaining another year with us; and we have no doubt that she will be allowed to marry according to her wishes.

Notwithstanding the opposition to which Mr. Grout has referred, the work of the Lord has continued to prosper. "Though our hearts have been pained at seeing the wrath of man," he

says, "our sorrow has as often been mitigated by the resolution of several to be on the Lord's side. And the opposition which we have encountered, while it has had no perceptible effect in drawing any back, who had expressed themselves decidedly in favor of Christianity, has evidently quickened every one in the divine life; so that we are enabled to say, as we do with devout gratitude, Hitherto hath the Lord helped us."

Umsunduzi.

This station was commenced by Mr. Lewis Grout in October, 1848. It is in the latitude of Pietermaritzburg, being about forty miles from that place, as also about twenty-five miles from the sea; and it is nearly equi-distant from Umvoti, Inanda and Table Mountain. The population in the vicinity of this station is represented as quite sparse at present; though it is steadily increasing.

In addition to preaching at the station on the Sabbath, and also sustaining a Sabbath school, Mr. Grout has held a meeting at an out-post, six or eight miles distant. A few individuals have made some progress in knowledge; and "several have manifested an interest in spiritual things." Three have even declared their wish and purpose to forsake their sins and live according to the word of God.

A hopeful Inquirer.

One of the three, a young man, was very rough and profane when he came to live with us, scarcely uttering a sentence without an oath or some vain and sinful expression. But for the last six months his conduct has been very different. He has been much milder and more correct; and, so far as I know, his conversation is now entirely free from the folly and profaneness in which he formerly indulged. A girl was contracted for by him, or rather by his father, to be his wife; and a part of his cattle were actually paid. When he became interested in the truth, however, he requested that she might live with us, that she might learn to read, and prepare herself for usefulness and happiness. But her father, and all his own friends, strongly opposed his wishes. Still he urged his request with earnestness and eloquence.

He assembled his and her friends, and told them what he had learned in the Bible, and what he was determined to do. He said that he wished to live according to the Scriptures, and wanted a wife who could read with him, and aid him in leading a civilized and Christian life. "I know that there is a God in

heaven above," he remarked, "and that he is our Maker, and soon will be our Judge. The serpent whom you worship is Satan, and he cannot help us. We shall soon die, stand before the great King, who has all power and knowledge; and we shall receive, as the reward of our doings, either life in heaven or death in endless fire." But his friends would not yield; and when he went to visit them on a certain occasion, his father refused to see his face, or give him admission to the house. The father and friends of the girl refused to let her come to live with us and learn to read; and, for this reason, Utambusa requested that the contract for the girl, to whom he seemed attached, might be given up, and the cattle returned. After considerable delay and difficulty, this was finally accomplished.

A Daughter in Jeopardy.

The following extract will illustrate the sort of opposition which must be encountered by those natives, who wish to free themselves from the degradation of heathenism.

One of the girls in our family has also, for many months, manifested a decided interest in religion and a determination to live where she can enjoy and honor its teachings. She is from Umlazi, and began to live with us last year, while we were stopping at that station. At the close of the year, her father came for her wages; after receiving which, he requested her to go home. But she declined; and, as we were about to visit Umlazi, we promised to take her with us, when she could see her friends and return to this station, should she wish, and they be willing. She had often declared her unwillingness to return to the vile customs of the people; and she desired to remain with us, that she might learn and obey the word of God.

On arriving at Umlazi, I gave the girl permission to go home and see her friends; and I expressed the hope that they would allow her to return, should she strongly desire it. The father soon came for her; but as he refused to promise that she might return, she refused to go home; whereupon he began to threaten, and she ran into the house and shut the door. He then requested me to bring her out and order her to go home. This I declined, saying that I had given her permission to depart, and would now give it again, in his and her hearing; but farther than that I should be silent.

He withdrew, and we supposed he had gone home; but he hid himself in the bushes, near a frequented path in the garden. A few hours afterward, as she was walking and playing in the garden with the other girls, he rushed from his hiding place, pounced upon her, and was dragging her towards his home, when the noise and outcry called us to the spot. We reasoned with him; we entreated him; we told him of his duty to the child, of the claims of God upon her and upon him, and of the paramount right of every person to worship God according to the dictates of conscience. But he would not hear. Still holding the girl, he made several efforts to drag her away. But she begged to remain. She declared that she would never return to the customs of the people; and clung to the earth and to every bush she could seize, in stern resistance to his efforts. He became more violent. She said he would kill her, and she begged me, as her teacher, to come to her aid. I unclenched his hands and she ran into the house.

He then threw himself upon the ground in the most furious manner; wallowed in the dirt; beat his head with clubs and stones; and continued several hours raging and howling, refusing to listen to counsel, reason or entreaty. But at evening prayers, as we began to sing "Christ our hope," &c., he withdrew and went home. Utentemis remains undisturbed as yet, seeming to appreciate her privileges, and endeavoring to make a right use of them.

The leading facts in this case have been presented to the Government of this colony, with the request that the girl may be left in the undisturbed enjoyment of religious liberty, and be permitted to acquire such intellectual, moral and religious instruction, as her conscience may urge her to seek; but as yet no official reply has been received. Still the diplomatic agent to whom the letter was addressed, says, "I am quite sure the members of the Government here are in favor of the free exercise of religious liberty; and that, as I said before, the question will not be as to whether it shall be allowed or not, but how it may be best ensured."

Table Mountain.

The commencement of this station has been assigned to Mr. Marsh. It is about twenty-five miles from Pietermaritzburg, "somewhat north

of east," and about twenty miles from Inanda, on the same side of the Umgeni. From this river it is only half a mile; and it is also near Table Mountain, whence it derives its name. The report presented to the annual meeting by Mr. Marsh describes the steps which he had taken, prior to that time, towards the occupancy of the station. From the extracts which follow, the reader may obtain a tolerably correct idea of some of the phases of missionary life in South Africa.

Approach to the Station.

To the place selected for me, I have found my way at two different times, and from two different directions; namely, from the east and the west. With a wagon it is only accessible from the Pietermaritzburg side; but with my horse I can approach it through the valleys from the Inanda and Umsunduzi. The scenery passed in traveling from these stations is truly magnificent. Hills and valleys, mountains and table lands, rivers and brooks, all mingle together, presenting an imposing spectacle. And all is living green, moreover, save here and there a rocky peak or mountain precipice; and the traveler is never weary of beholding and admiring what he beholds. In riding from Umsunduzi, I crossed one stream nine times; and I think its beauty surpassed that of almost anything of the kind which I have ever seen. At one place it flowed gently between its grassy banks; at another it dashed in cascades over sloping rocks; at another it meandered in deep ravines; and thus it assumed almost every aspect of which it was capable. And some of the mountain peaks appeared, in the distance, like vast spires of rock; and the openings between the perpendicular extremities of mountains appeared like windows to admit the light of heaven into the vast basin below.

The place itself which he is to occupy, Mr. Marsh describes as follows:

As the mountains were round about Jerusalem, so do they encircle this spot. Scattered here and there is the mimosa, giving the country the aspect of a peach orchard, with the perennial freshness of spring. As you go out among these groves, you now and then startle the springing buck and the bounding deer; which leap forth and are out of sight beyond the hills, leaving no time to admire their beauty. The sun rises over one mountain, and sets behind another. The

latter is Table Mountain, its vast perpendicular walls of rock resembling a huge bulwark of nature, and its top presenting a most beautiful carpet of green. It overlooks the Umgeni valley, which is diversified with every variety of scenery.

Incidents of a Journey.

Four weeks since, I started with my wagon to visit the place, and make preparations for establishing myself there. I had hired four boys to accompany me; at the hour of leaving, however, three were not. But I was thankful that even one was ready; and I was more thankful still for the kindness of Doct. Adams, in supplying my deficiency, and sending me on my way. My third night was spent at Pietermaritzburg; and so were my fourth and fifth. I became at length quite weary of city life, especially of lodging in the streets as a wagon traveler does; and I was truly glad to flee to the wilderness for rest, since the wild country is so much more in keeping with wagon life.

The first day I went about two-thirds of the distance to the station, through an open country, having comparatively good traveling. Here I strayed a little, through ignorance of the way, and I outspanned for the night and the Sabbath. An abundance of milk was brought for my coffee, for which beads were asked and paid. A congregation, small but most interesting and attentive, assembled to hear me stammer forth the messages of heaven. Seldom have I had more enjoyment in announcing the glad tidings of salvation; and seldom have I seen the good news listened to with more eagerness than by that little group of ignorant heathen.

On Monday morning I moved forward, not knowing whither I went; for I was unable to obtain a guide, and was, therefore, under the necessity of seeking a path for myself. Thus I spent two or three days, in finding and repairing a road, which might have been traveled in about as many hours. Late on Wednesday morning I outspanned on the Umgeni for breakfast. I went down to the river, and carefully examined the drift, which had been pointed out by guides as the place where a farmer's wagon had crossed, years ago. Although it appeared rather formidable, filled with black slippery rocks, as it was, the stream also being in several broad, rapid currents, my driver thought we could cross in safety. But before we were

half through, we were not a little confused and disheartened at finding our oxen struggling and slipping in all directions, half of them down in the river among the stones, with yokes turned, the draw-rope over their necks, and the wagon hurled out of its course upon huge rocks; and, in addition to all the rest, my horse was splashing and floundering about, and I was most thoroughly participating in the common drenching. From the river we drove up the hill to the station, not a little discouraged.

Preliminary Arrangements.

The attention of Mr. Marsh was first directed to the discovery of a suitable place for crossing the Umgeni. "I went through the river again and again," he says, "and examined every rock and crevice and island; and, after devoting a part of two days to this employment, I found a drift which is not only quite passable, but is much better than I had supposed to exist." Mr. Marsh spent a part of two weeks at the station, "engaging thatch-grass, repairing roads, arranging for the building of a Kaffir hut, as a temporary home, and making other preparations."

To those people who called at my wagon, I said that I should preach on the Sabbath. A congregation of one hundred and fifty came; and the next Sabbath there were more than two hundred. They told me that they heard with their ears and understood with their hearts all the good news; and that all the people rejoiced exceedingly that a teacher had come to dwell among them. All appeared kind and friendly; and my short acquaintance has made it seem the more pleasant to go and find a home among them, that I may teach them the salvation of God.

In returning, I crossed the Umgeni with ease and safety, more pleasantly even than the Umsunduzi, which I pass through five times in going to Pietermaritzburg. At one drift I broke the tongue of my wagon; which delayed us considerably, as I had nothing but an axe and a jack-knife with which to repair it. I reached Port Natal in three days.

In conclusion, I can only say that the trials and discouragements which met me so often during the trip, render me the more unwilling to relinquish the station. My prayer is, that my feeble efforts there may be like a handful of corn upon the tops of the mountains; and that the fruit thereof may shake like Lebanon; and that all those hills and

valleys may yet be vocal with the praises of the living God.

Inanda.

Mr. Lindley has charge of this station. He was not able to labor for the welfare of the natives with much system, till January, 1848. "Since that time the work has been carried forward in rather encouraging circumstances." A day school has been well sustained, thirty of the pupils having availed themselves of their privileges with remarkable regularity. The average number present at the Sabbath school has been more than a hundred. The attendance upon the means of grace is reported to be good; and it is hoped that a few have derived lasting benefit therefrom. "We think," says Mr. Lindley, "that the walk and conversation of five are such as to justify a comfortable hope that they have really consecrated themselves to the service of God. The evidence which they give of being his children, is as good, perhaps, as we may ordinarily expect, in the course of a few months, from persons previously unlettered and unenlightened."

Professed Converts.

Mr. Lindley states some facts of interest in regard to individuals. The name of the first whom he mentions, is Pulela.

About four months ago, a man made his appearance at our door, and asked for a book. As we had never had any personal conversation with him, and did not even know his name, we were induced, by his unusual request, to ask him why he wanted a book. He answered that he wanted to learn to read; and, to acquaint us with the origin of such a wish, he also stated that he now saw that he had been living in darkness; that formerly when snakes (in which he believed the departed spirits of his friends were resident) came into his house, he slaughtered a beast for them, and reverenced them, as having more or less control over his earthly interests; that he now had learned that he ought to pay his homage, not to snakes, but to God; "for it is he who makes every thing grow, and who gives us all we have." He added, "God is very good. We men kill our enemies; but God gave his own Son to die for us, who were his enemies." Of course we were much pleased to hear such remarks; and we gave him the book which he wanted.

Since that time he has been a constant learner in our day school, and has not,

so far as we know, neglected any means of grace accessible to him. He at once divested himself of his indecent national costume, and purchased respectable clothing for himself and his wife. His appearance is that of a mild and happy man.

Another, who was the husband of three wives, gives us equally good evidence that he has been enlightened and renewed by the Holy Spirit. He seeks instruction with remarkable earnestness and perseverance; and he has several times said to me that, as I am his teacher, I must tell him all that is right to be done, and he will do it; and all that is wrong, and he will forsake it. He is about forty years of age.

Another man, now in the last stage of consumption, gives cheering evidence that he has been born again. For four months previous to his confinement, he was a regular attendant on all our Sabbath and week-day instructions. He ascribes his sickness to the will of God, and not, as his heathen countrymen would do, to the influence of a witch, or to poison administered by an enemy. He speaks of death with a smile on his countenance; and I can not but hope that he is prepared for the great change which awaits him.

There are two men in Mr. Lindley's employment, whose exemplary conduct gives him much reason to hope that they have passed from death unto life. "Of their sincerity and earnestness," he says, "we have no doubt." Six others, moreover, declare that they have determined to become Christians. How deep their convictions of sin may prove to be, how radical the change effected in them really is, Mr. Lindley finds it difficult to say.

Umlazi.

In October last, Doct Adams transferred his operations from the Umlazi River to the Amantiztote River, retaining, however, the name of his former station. The services on the Sabbath have been somewhat varied in their character, as being best adapted to a simple and uncultivated people. The ordinary routine is as follows: 1. Writing the Catechism, Commandments, and select passages of Scripture. 2. Preaching. 3. A catechetical exercise. 4. The Sabbath school. 5. A prayer meeting. "Most of the congregation," Doct. Adams says, "have committed to memory the Catechism, Commandments, and many passages of Scripture, and thus have their minds stored with not a few of the fundamental truths of God's word." At the third service

questions are asked in relation to the sermon; and such explanations are made as seem to be called for. This exercise is regarded as very useful and important. The prayer meeting has been "almost invariably a precious season of refreshing from on high."

Aspect of the Congregation—Out-stations.

Our congregation has varied, as in former years, from five hundred to one thousand and more in summer, and from three to five hundred in winter. Our house of worship was completed and dedicated in May. We think there has been an improvement among the people during the year; not as great, indeed, as we could have wished, but sufficient to call forth our gratitude and encourage us to labor with increased diligence and zeal. The number of persons who are decently and respectably clothed, has increased, thus giving a more civilized aspect to the congregation; and there has been a more general and fixed attention than in former years to the preaching of the Word. For several months past, we have discovered nothing in the deportment of those who assemble upon the Sabbath, which would be considered unbecoming in the house of God in Christian lands; and frequently there has been a degree of interest and solemnity, such as we have observed at home only in times of revival.

In reading the following extract, it should be kept in mind that Umlazi River is the place which was known as Umlazi, before Doct. Adams removed to the Amanzimtote.

During the year meetings have been held, with as much regularity as was practicable, at the out-stations, Umlazi River, Inunguane and Unwabi. At Umlazi River the services have been conducted, for the most part, by Mr. McKinney; at Inunguane, by Ubili; and at Unwabi by Unembula. A chief who resides near the Inunguane, expresses a desire to have the benefit of religious instruction; and he manifests considerable interest in the improvement of his people. He assembles them every Sabbath; and when Ubili is not present, he addresses them, and prays with them. He is persuaded, he says, that God's word is true; and he wishes to make it the rule of his life.

When I have visited him, he has shown an eager desire to learn the truths of the Bible; and these have been the only subjects upon which he has seemed

anxious to converse. From one to three hundred people assemble upon the Sabbath at the out-station near the residence of this chief; and they are always attentive. About the same number assemble at Unwabi; and a similar degree of interest has been manifested there.

A female prayer meeting, conducted by Mrs. Adams, has been much blessed. The monthly concert has been attended with interest by many of the natives. The contributions from January to September, 1848, were about seventeen dollars.

Admissions to the Church—Prospect.

At our communion season in January, five persons were admitted to the church. The occasion was one of very great interest. At our communion on the first Sabbath in June, three more were received into the church. One of them was a polygamist formerly, having had three wives. He had been, for many months, the subject of serious religious impressions; and before we removed from Umlazi River, he had expressed a determination to renounce his sins and embrace the truth. Soon after our removal, he put away two of his wives, making such provision for them as was satisfactory to them and their friends. Previous to his admission to the church, he was married in a Christian manner to the wife of his choice. On this occasion the wife of Unembula (one of our native preachers) was also received. The third was a young man, who had been living in our family for some time. All of these had for several months given satisfactory evidence of having been born again.

At our last communion season, which was on the first Sabbath in this month, three more were received into the church. Two of them are young men, who have been in our family a little more than a year. The other is a widow who has lived near us since our removal from Umlazi River. All of these have also given pleasing evidence of a change of heart for several months. The young men have active minds. They are quick to learn, and we regard them as very promising.

In regard to all the members of our little church, I would say that they appear to be growing in grace and in the knowledge of divine things; and they give evidence, by their prayers and by their general deportment, that they have the love of God shed abroad in their hearts. They have prayer meetings

among themselves, two evenings in a week, which they have long sustained.

In concluding this brief report, I would say that the Lord has been with us during the year; and blessed be his name! There has been no time within this period, when we were without evidence of the presence and power of his Spirit in our family and among the people around us. Eleven have been added to the church; several more are candidates for admission at our next communion; and a number of others are interested and awakened. The work of God has been advancing in a quiet, noiseless manner; and we trust that it will continue to advance, and that many will be brought into his kingdom during the coming year.

Ifumi.

Mr. Bryant took up his abode at this station immediately after the annual meeting of 1847. His congregation regularly increased, and he had at length, on an average, four hundred hearers. His Sabbath school was attended by a large number of children and adults. In the course of a few months, however, he was obliged to suspend his labors, on account of ill health. Still the natives continued to assemble, though in diminished numbers; and Doct. Adams for a time preached to them on every alternate Sabbath, Mr. McKinney rendering occasional assistance. After being absent from Ifumi for a time, in the hope of regaining his health, Mr. Bryant returned on the 10th of May, and endeavored to resume his labors in part. The result of the experiment is described by himself as follows:

Recent Labors.

The people came together as usual on the Sabbath for religious instruction. I had no assistance, except in reading a portion of Scripture; I made a very few remarks, therefore, and offered prayer. This was all I could do; and the brethren unanimously recommended that I should suspend this exercise, and advise the people to stay at home until farther notice.

The opinion of the brethren was in harmony with my own judgment, and accordingly, on the following Sabbath, I informed the natives that I was not able to preach; that there was no other person to act as my substitute at present; and that those of them who could not attend meeting at other places, must spend their Sabbaths at home. We felt sad when we saw them slowly retiring

to their homes, not to hear a sermon again for weeks or months, and some probably never.

I next endeavored to teach a small school. But I had no school-house; the winter was just setting in, when the winds, though not very cold, are chilly and penetrating; and a few days' trial abundantly showed that I could not perform the labor of out-door teaching. I accordingly hired twelve young men and boys to build a school-house; but as most of them had no experience in this kind of labor, I was obliged to superintend the work, and do some portions of it myself. This has required nearly all my strength for several weeks. Providence has smiled upon our feeble efforts, however, and a temporary school-house is now nearly completed.

Whether I shall now be able to do much in giving instruction, remains to be ascertained by trial. I hope I may at least superintend a school and employ a native teacher.

Mr. and Mrs. Bryant have taken considerable pains to instruct the children and youth in their employment. Respecting the improvement which they have made, he says,

When these natives first came to live with us, some of them were very wild and rude; and it was with difficulty that we could restrain them from whispering, playing and laughing, at our seasons of devotion. For several weeks past, however, they have conducted with perfect propriety; and I have seen nothing reprehensible in this respect. For two or three weeks past they have, of their own accord, sung a hymn and had prayers among themselves, before retiring to rest.

Nominally we have not had public worship on the Sabbath for the last three months; and yet there has been no Sabbath, probably, on which some persons have not come to the station for religious instruction. Sometimes I have talked, sung and prayed with them; and sometimes they have remained to attend a service which we hold every Sabbath afternoon with those in our employ.

Mr. Bryant has devoted a part of his time, during the year, to the preparation of books in the native language. One-half of the Gospel of Matthew had been printed some months ago.

Treatment of the Gospel.

In our intercourse with the natives, we find that different persons have taken

different positions in regard to the truth.

1. There are some who openly oppose Christianity, and all those who profess and teach it. This class is not numerous; and it is mostly composed of the friends or relatives of such as have cast in their lot with the people of God. The natives are exceedingly attached to their customs; and the conversion of a friend sometimes quickens into activity the latent enmity of their hearts.

2. There are some who skillfully and abruptly parry off religious conversation, especially if it assume a personal character. Take, as an example, the following dialogue, which occurred only a few days ago. I said to a man, "Do you know that you have an undying soul?" "Yes; my soul tells me that I am hungry, and I want you to give me food." "You have heard that Jesus Christ came into the world to save sinners?" "Yes; I go naked, and I wish you would give me a blanket." "You have heard that the Bible says, God is angry with the wicked every day?" "Just see (pointing downwards) what a great sore I have on my foot!" Such persons, however, are not very numerous.

3. There are persons who carelessly assent to every thing that is said, while their whole demeanor shows that they do not feel the truths that are spoken. This is decidedly the largest class of all.

4. There are a few sincere inquirers, who are evidently desirous of learning the way of life. With these it is pleasant to converse. God grant that this class may be speedily and abundantly enlarged!

Amahlongue.

The mission having directed Mr. McKinney to commence a new station east of the Umkomazi, he left Umlazi River on the 7th of August, for the purpose of selecting a site, and also to make the necessary arrangements preparatory to the removal of his family. On the 9th of August (Wednesday) he arrived at Amahlongue Incisane, a stream which is about four miles beyond the Umkomazi.

During the rest of the week, I was engaged in thoroughly exploring the country lying on the Amahlongue Incisane. The place which I finally selected, is about five miles from the sea, and has, within a short and convenient distance, an abundance of wood and water. Upon the Umkomazi, and within an

hour's walk, I have found a large quantity of red mangrove. This will furnish me with a sufficiency of the finest timber for building; and it is also very easy of access. The country on all sides of the station seems to possess a rich soil; and it abounds in pasturage of a superior quality; though, from the general destitution of wooded scenery, it frequently appears less pleasing to the eye of the passing traveler, than many places up and down the coast.

After selecting a site, Mr. McKinney erected a small octagonal building, sixteen feet in diameter, for a temporary residence, and procured some materials for a more permanent habitation.

The country around the station is thickly settled; indeed, I have seen no part of Africa which is more so. The feelings which the whole body of the people seem to entertain towards me, are of the most friendly character. Before I had been there one day, I was visited by large numbers; and I was not only invited, but urged to dwell among them. I was also kindly informed of suitable places for building, and of the nature and situation of the best timber for my use. They repeatedly declared that if I would stay, both they and their children would come to me for instruction.

Although the first Sabbath which I spent at the station, was cold and windy, I had a congregation of one hundred and fifty. On the second Sabbath it increased to two hundred. On the third Sabbath it rose to three hundred; and thirty young persons came in the afternoon to read and sing. The number present on the last Sabbath exceeded three hundred in the morning, and fifty in the afternoon.

The natives listen to the truth with great apparent interest; and they behave with much decorum during all the services. The young men, boys and girls, who have come to read, have manifested great eagerness to learn. Some have come early in the morning, and been present at every exercise; and when the sun has gone down, they have seemed unwilling to lay aside their books. Even after they have been dismissed, many have still remained to be taught further. This may be in part the result of novelty; but could I be present all the time, and have a suitable place to instruct them, I might improve it, perhaps, to do them much good. On the whole, I feel that though I have only begun my work, I have much reason for encouragement.

Ifafa.

Five members of the mission having made a tour down the coast, as far as the Umzumkulu River, for the purpose of ascertaining the points which it is desirable to occupy, Mr. Rood was requested to commence operations between the Ifafa and Umtualume Rivers. The point selected is eighty miles from Port Natal, and thirty-five miles from the residence of Mr. McKinney, who is the nearest missionary not only, but the nearest white man. Mr. Rood describes his first visit to his station as follows :

A few weeks since, I started with my wagon and four native boys, on my way through the wilderness. I took with me a few of the necessaries of life, and also materials for constructing a small hut, with the exception of such as might be obtained in the vicinity of the station. I left Umlazi on Monday morning, and arrived at my destination on the following Saturday. My route was, for the most part, upon the seacoast; and I found a tolerably good road. At the Umkomazi River, however, I was obliged to unload my wagon, in order to make my exit.

The station is about five miles from the sea, and near the Ifafa, which name I propose to give it. There is not a large number of people immediately about this point; but at a little distance, I think, the country is rather thickly settled.

I spent but three Sabbaths at the station; and as I was required to devote my entire strength to building during the week, I did not think it my duty to call the people together on the Lord's day, to attempt to speak to them with my stammering tongue. But about one hundred and fifty, of their own accord, assembled about my wagon, to learn the good news of salvation. They expressed much joy, in view of having a missionary come to live among them. On the whole, I am pleased with the station, and I think it desirable that the place should be occupied by our mission.

Aintab.**JOURNAL OF MR. SCHNEIDER.**

THE readers of the Herald are already aware that Mr. Schneider left Broosa in April last, for the purpose of spending several months at Aintab, where the Lord has been carrying forward a very extraordinary work of grace, though no missionary had been stationed in that city prior to that time. The November Herald contained

some extracts from the journal of Mr. Schneider commencing with his labors at Aintab, and showing what encouragement he received during the months of June and July. This communication continues the history of the infant church which he was called to watch over, during a most interesting period of its development, to the date of his return to Broosa.

Marash—Persecution—Monthly Concert.

August 7. Yesterday our services were attended by eighty-five adults in the morning, (including children there were more than ninety,) and by forty-five in the afternoon. Among them were four Armenians from Marash, two days northwest from Aintab, who are much enlightened, and quite evangelical in their sentiments, but giving no evidence of piety. They say that there are some fifteen others in that place, who sympathize with them; and yet, though there are in all about twenty, they have not the courage to profess their opinions in the face of all opposition. They need instruction and encouragement; and we hope that Providence will prepare the way for some one to go and expound unto them the way of God more perfectly. I have great confidence, that in a short time the leaven of truth will begin to ferment there, and men will embrace it and profess it boldly before the world.

Four of our brethren here had a long discussion with fifteen Armenians on the various points of difference between Protestants and themselves. As the appeal was to the Bible, the latter were of course silenced. They were compelled, as one subject after another was discussed, to confess that they could derive no authority for their erroneous views from the word of God; but "such was their practice." So much good has been accomplished, therefore, that these men have been convinced that their errors are not sanctioned by the Scriptures.

Discussions of this kind are of daily occurrence among all classes; and they are becoming more frequent, rather than the contrary. The Armenian mind is highly excited on these subjects; and there is hardly a family, probably, in which they are not more or less canvassed.

One of the brethren has lately been imprisoned for debt. His associates in prison are both Armenians and Turks. He has taken with him the Bible and other books, and is daily reading to his fellow prisoners, and preaching to them the gospel. Many of the Armenians

listen with pleasure ; though one or two are opposed. The Turks also are interested in what is read and said ; and they often come and ask this brother to read to them the word of God. Thus the gospel is preached in prison, not only to nominal Christians, but also to Mussulmans.

On the evening of August 7, the monthly concert was observed. Next day Mr. Schneider made the following entry in his journal :

One of the prayers was offered by W. O., a member of the church. After having implored the blessing of God on the heathen world, he prayed for their own friends and relatives, many of whom have not yet embraced the gospel. He feels such a tender anxiety for them, and was so much affected, that he could with difficulty proceed. The effect on the meeting was electric.

This brother is a most excellent, judicious and warm-hearted Christian. I often see the tears trickling down his rough cheek in our meetings. He always listens to the truth with lively interest and deep emotion. He seems to be in this wakeful and tender state at all times ; and religious conversation and prayer are his constant delight.

Power of Truth—Favor of the Turks.

16. Last winter one of the Protestants, venerable for his age and snow-white beard, was imprisoned ninety-five days, nominally for a debt, but in reality for being a Protestant. The rigor of so long an imprisonment was more than his patience could bear ; and he expressed his sorrow that he had embraced the truth. He was at once set at liberty, and thus made it evident that he had been suffering for the truth's sake. But though he professedly recanted, he did not abandon his evangelical views ; and yet he stood aloof from the brethren.

Recently he has become quite uneasy in this unnatural position ; and he manifests a desire to do his duty. He also feels that he has been a stumbling-block to others. The brethren have urged him, at all hazards, to espouse the cause of Christ afresh. Accordingly, he has made up his mind to be imprisoned again, if need be, and to part with all his property, rather than remain in a state in which he must appear to deny Christ. He is now, and has been for several weeks, a regular and interested attendant on all our services. He tells me that he has great peace of mind ; and I look upon him with

veneration and sympathy. His aged frame is somewhat bent, the result, it is said, of his long confinement.

The statement contained in the following extract should be read in connection with another under date of September 12. The Turks of Aintab, though apparently well disposed towards the Protestants, are not beyond the reach of influences which are altogether adverse to their interests.

19. The enemies of Protestantism have lately, in so many ways, molested and harassed our brethren, that the latter have presented a petition to the Governor and his Council, stating their grievances, and asking for redress. This document has been favorably received. Money which has been unjustly claimed, is ordered not to be paid ; the wife of one of the brethren (whom her father and the Armenian nation have been detaining for a month past, refusing ever to deliver up again to her lawful husband, because he is a Protestant) is to be restored ; and the Armenians have been threatened with severe punishment, in case they shall again revile or molest the Protestants. But these also have presented a long petition, in which there are many false charges against the brethren. It was laid before the Governor and Council by some fifty of their nation, at the head of whom was their Vartabed. They expected by this imposing number to produce a deep impression ; but in this they were disappointed, as not one of their charges was heeded, except that the Governor ordered the Protestants not to provoke the other party.

Afterwards, in private, an influential member of the Council and the Judge told the leading man of the Protestants, that they (the Turks) would protect them ; that they had orders to do so ; but, at the same time, they rather entreatingly requested the Protestants not to press the Armenians so terribly, saying that it came very hard to them to lose so many of their number.

Under date of August 21, Mr. Schneider says, "Many were deeply impressed at our services yesterday morning. It was truly interesting and affecting to see hardy men, forty or fifty years of age, wipe away their tears, as the great truths pertaining to Christ as our condescending Redeemer were presented."

Inquiry in other Places—A Deliverance.

September 1. I have recently had an interview with an Armenian from Oorfa.

He says that some eight or more Armenian families of that place have become Roman Catholics; but not finding Romanism what they anticipated, they feel disappointed, and are desirous of learning a more excellent way. Such is their state of mind, that they neither go to the Armenian nor to the Roman Catholic church. Among them is a Varatabed. There are also some fifty Armenians who have become so much dissatisfied with their church, that they do not attend its services. This is the account which he brings; and I see no reason for suspecting any design to deceive.

Mr. Schneider also mentions a report which had reached him from Diarbekir, the substance of which was that there had been a dispute between the Armenians and the Protestant Armenians in that place, and that the Mussulmans had taken sides with the latter. As this rumor came from different sources, there is probably some foundation for it.

At Malatia twenty or thirty Armenians were said to be "seeking after the truth;" and the teacher of the place had sent a request for a Testament. A few persons in a place thirty or forty miles east of Aintab were reported as having become dissatisfied with the errors of the Armenian Church; and they too were anxious to procure a Testament. A persecution had broken out, it was supposed, against the few Protestants residing in Arabkir. "All the surrounding region," Mr. Schneider adds, "is looking to Aintab with much interest, as the centre of this religious movement."

12. The enemies of Protestantism have recently been making special efforts to harass and persecute the brethren. One of their measures has been a petition to the Pasha of Aleppo, in which they bring various charges against our friends, accusing them, among other things, of being disturbers of the peace. Well aware that such a document, with simply their own signatures appended to it, would have but little weight, they induced the Turkish Council of this place, in some way, to put their seals to it. How the Council were persuaded to do this, after the pledge of full protection mentioned under date of August 19, unless some extraordinary and unlawful means were used by the Armenians, it is difficult to see. Yet such is the fact.

As the petition went with the authority of the Council, whose representations the Pasha could of course regard as true; and as he is notoriously opposed to all Franks, through whose instrumen-

tality he considers this Protestant movement as having been brought about; there was reason to apprehend that he might resort to severe measures. But see the hand of the Lord! Just at this juncture the Pasha is deposed, and he declines, therefore, to interfere; and here the matter ends!

Another Protestant is now in prison, solely because of his religious principles. He is in jail for the personal appearance of a Turk, who owes another Turk a sum of money. The debtor is abundantly able to pay the debt; but as he is absent in a neighboring village, some hostile Armenian has persuaded the creditor to imprison his surety!

This is only one illustration of the annoyances to which the Protestant Armenians are subjected. Still the interest felt in the doctrines of the gospel suffers no abatement.

Progress—Candidates Examined.

18. Our services were well attended yesterday. We had more new hearers than have been present at any time for several weeks past. All appeared to be favorably impressed; and on one or more the truth had a special effect, as the lively interest expressed in the countenance fully proved. One person informed us that in his quarter of the city, where none of the Protestants reside, and which has hitherto been considered as the least hopeful, Protestantism is now the subject of daily discussion.

On the following Sabbath the congregation was composed of nearly one hundred adults, many of whom had not been accustomed to attend.

October 2. During the past two weeks we have been engaged in examining candidates for admission to the church. We have had four meetings, at which the claims of each individual have been separately and several times discussed. After this free expression of opinion by the members of the church, I have held private interviews with each candidate, in which they were particularly examined in reference to their acquaintance with the doctrines of the gospel and their Christian experience. More than twenty have called on me for this purpose. The result has been, that seventeen are regarded as possessing the proper qualifications for coming to the Lord's table. Of several others we have a favorable opinion; but they have preferred to wait a little longer, lest they

should not be fully prepared for so solemn a transaction.

One case gave us not a little difficulty. It was that of a man who was one of the very first to embrace Protestantism, and who has suffered much for his adherence to it, but who gives no satisfactory evidence of a change of heart. He was very earnest in his pleas for admission, especially as he has a child yet unbaptized, because neither he nor his wife is a church member. But though he felt as if he could not be denied, and that we were debarring him of a privilege and duty, we could not conscientiously yield to his wishes. In several interviews I freely and fully gave him the reasons for our course, and the grounds of our fears that he was not yet a converted man, and urged him to the exercise of faith and repentance. He finally yielded, though it was a great trial to him.

Admissions to the Church—Lord's Supper.

These seventeen persons, five of whom are females, were yesterday received into the church. The house was full to overflowing. As it was known that the Lord's Supper was to be celebrated, many came early; so that when I arrived, I was obliged to make my way to the desk through a crowd. There were one hundred and fifty hearers, or more; which is the largest congregation we have yet had. With the exception of some boys, and a few idle spectators who were disposed to be noisy about the door and windows, the attention was very good.

After the Confession of Faith and the Covenant had been read and assented to by the new members, and the little church rose formally and publicly to receive them, one of the latter wept aloud; another of them was also in tears; and during the administration of the ordinance, much emotion was manifested by many of the spectators. On the whole the scene was one of deep interest and solemnity. I cannot but believe that salutary impressions were left on many.

Most of the new hearers, who had never seen the Lord's Supper administered in a scriptural way, remarked that this was the proper mode of observing the ordinance, and that much was wrong in the manner of the Armenian church.

A young man who has been a most violent opposer, was present. His attention was so much arrested, and he found every thing so different from what

he had anticipated, that it threw him into quite a serious frame of mind; so much so, that it attracted notice, and many said to him, "Why, B. C., what has happened to you? What makes you so thoughtful?" A woman who had formerly been very hostile to the Protestants, and done much to oppose the truth, expressed deep and repeated regrets, at the close of the services, for her past conduct, and said she never would utter another word against this cause.

Interesting Young Man—A Suspension.

3. Among the recent new hearers is the promising young man, mentioned in my journal of July 20. Though he then expressed a determination publicly to espouse the cause of Christ, the opposition of his nation and friends, and his natural timidity, have kept him from carrying his purpose into effect. But during all this period he has had no peace of mind; and so great has been his disquietude, that he feels that the sufferings which persecution may occasion him, will be lighter than the mental distress which he now constantly endures; and he has resolved, therefore, to halt no longer between two opinions. He expects to be imprisoned for a debt, and his anticipations will probably be realized. His creditor has repeatedly assured him, that if he will not become a Protestant, the debt shall never be demanded; but if he embraces the new doctrines, he must liquidate it, (which he cannot do at present,) or be thrown into confinement. In the face of these threats, he now attends our services, and thus declares himself a Protestant. He listens to the truth with the greatest earnestness, and day before yesterday he wept freely during the sermon. May the Lord give him the strength and grace necessary for coming trials!

11. The promising young man, whom I mentioned under date of October 3, has already begun to experience severe trials. His father and several of the principal men among his nation have positively declared, that they are leagued together to persecute him to the utmost, if he persists in his adherence to the truth. Notwithstanding these serious threats, he came last evening to our service, and listened with deep interest. The subject was particularly appropriate to his circumstances; and he felt its force. He appears like one whose heart has been pierced by the arrows of divine truth; and hence, though naturally

timid, there is a reasonable prospect that he will outlive the storm.

Mr. Schneider mentions the case of two brothers who have cast in their lot with the Protestants, in very trying circumstances.

16. One of the original church members has been suspended for improper conduct. This measure has apparently had the desired effect; and he seems to be aware of his delinquency, and manifests both humility and sorrow. As an evidence of his penitence, he made a public confession at our evening meeting, before the whole audience, begging them to forgive him, if any had been grieved by his unbecoming deportment, and asking their prayers. The effect of such an open and free confession on our infant community was most happy. Every one seemed to feel that this was a most excellent mode of church discipline. One individual told me that he wept, as he listened to the confessions; and probably this was the case with others.

23. Yesterday I preached for the last time. This circumstance made the day one of no ordinary interest to myself. The pleasure I have experienced in proclaiming to this people the blessed truths of the gospel, has been so great, even in the midst of my loneliness, and in the absence of all congenial society, that a feeling of sadness came over me, as I addressed them. The interest they have always manifested in the truth, and the visible progress of the work during the summer, have been such as deeply to enlist my feelings. Were it not that I am returning to my family and my own field of labor, the prospects of which have greatly improved through the providence and grace of God, my separation from this people would have cost me a still greater struggle. I can truly say, that this has been the most interesting period of my whole missionary life, for never have I preached when the truth seemed to make such a deep and happy impression. I bless God for the privilege. It was also very gratifying to witness the tenderness of the audience, as I gave them my parting counsels. At the close, all lingered, none appearing willing to leave, and every one seeming desirous of expressing his kind feelings and wishes; and to-day a large number of them accompanied me out of the city to bid me "God speed." Doct. Smith and his wife arrived safely on the 20th of October; and I feel happy in relinquishing

the work to him. I remained a little longer than I should have done, had I not felt unwilling to leave so interesting an audience unsupplied with preaching, even for a short period.

At my first meeting among them, there were between twenty-five and thirty persons present; and at the last, more than one hundred. It has been gratifying to witness the gradual increase of hearers through the summer, in the midst of determined opposition and persecution. This circumstance, together with the uniform and often tearful interest exhibited, have been indications of the presence of something beyond the ordinary influences of the Spirit. I consider the regular and permanent audience as one hundred. Though it is a busy season of the year, and some of our hearers are absent from the city, yet for the last four Sabbaths the congregation has consisted of about this number; and hence this may be regarded a fair estimate. And then there is the sure prospect of further additions. The church now consists of twenty-two members in full and regular standing, not including the one suspended. May the blessing of the great Head of the Church ever rest upon it!

LETTER FROM MR. SCHNEIDER, NOVEMBER 13, 1848.

Introductory Remarks.

The following letter was written by Mr. Schneider, on board an English steamer, while he was returning from Aintab to Broosa. Having become intimately acquainted with the reformation which is in such delightful progress in the former city, he felt constrained to express his views both in regard to the importance of the station, and the manner in which it should be occupied. It was at first supposed that a native preacher would meet the necessities of the case; but such a provision appeared at length to be altogether inadequate. It was then thought that a single missionary family would be sufficient; but the favor of God has so remarkably attended the preaching of the Word, that more than this even seems to be called for at the present time.

It is the aim of Mr. Schneider, in this letter, to show that two ordained missionaries, with their families, ought to be stationed at Aintab without delay. By a singular coincidence, the Prudential Committee came to this conclusion several weeks before receiving his communication; and they had gone so far as to express the wish that Mr. Schneider would himself join Doct. Smith,

as soon as practicable, in this interesting field. They have recently learned, with much satisfaction, that he has cheerfully consented to proceed thither at an early day.

In setting forth the importance of Aintab, as a missionary station, Mr. Schneider makes the following statements ; which, though not needed for his main purpose, throw new light upon the great work that is going forward among the Armenians of Turkey.

Unexpected Progress.

A great advance has been made. There is now a permanent congregation of one hundred ; and the prospect of a gradual yet constant increase is highly encouraging. You must not be surprised, if there shall be, within a year or two, a congregation of two or three hundred, or even more. Perhaps a large body may come over from the old Armenian Church at once. This may not take place ; and it is in itself perhaps not to be desired ; and yet it is an occurrence which is not altogether improbable. The number who have lost their attachment to their church, in proportion to the whole Armenian population, and who are favorably disposed towards Protestantism, is very great. It is greater probably than at any other station in our mission, not even excepting Constantinople. True, a large number in that city have been made to feel the truth, more or less ; but there are one hundred and fifty thousand Armenians in the capital, while in Aintab there are only ten thousand. The number in the latter place, thus affected, has sometimes been estimated at three or four thousand. Not that so many have now a strong and decided inclination towards the gospel ; but they are convinced of the errors of their church, and have a general impression that the truth is with the Protestants.

But out of these few thousands, several hundreds have more than this general impression. They feel that they have been deluded, and that they must seek for salvation in the gospel ; and very many of them are restrained from attaching themselves to the Protestant cause only by some peculiarity in their relations and worldly circumstances. Gradually they will overcome these hindrances, and unite with the evangelical party ; as not a few have done during the past summer.

But we cannot appreciate the foregoing statements, unless we take into the account the shortness of the interval since the work commenced.

"It is now about two years," Mr. Schneider says, "since the first efforts were made at Aintab ; and within this period there have been only ten months of labor performed by missionaries." "When we remember that it is about seventeen years since missionary operations were commenced in Constantinople, and about fifteen since the stations of Smyrna, Broosa, and Trebizond were established ; and then compare the results at these different places with those at Aintab, the progress at the latter point appears truly marvellous."

The Native Mind—Central Position.

The character of the people is worthy of notice. They are peculiarly susceptible of religious impressions, simple-minded, and honest-hearted. They have long been celebrated for their devoutness. Some of the present Protestants, and members of the church, were formerly notorious for the strictness and zeal with which they practiced the rites and ceremonies of the church, which then constituted their religion. My experience has given me the impression, that very many are still connected with the old church, who, if they could hear four or five gospel sermons, would at once unite with the evangelical party. The reason why such persons do not approach the Protestants, and come under the influence of the truth, is that they have prejudiced views infused into them by the priesthood, as to the nature of Protestantism. How often have I had occasion to observe this, while my audience was listening to the truth ! My sermons were never received with more interest, than when I preached most plainly, directly and solemnly, and pressed home the truth most closely on the heart and conscience. New hearers, and even opposers, though often excited to come only by curiosity or a desire to find fault, were always favorably impressed, and often deeply affected. The fixed attention, the deep-drawn sigh, the half-suppressed prayer, and often the trickling tear, were visible proofs that the truth was finding a response in the heart ; and I must repeat here, what I have said elsewhere, that this disposition to receive the truth so cheered me, in the midst of my loneliness and separation from my family, that I felt it a great privilege to proclaim the gospel.

Every station should be contemplated in its relations to other places. Hence the pertinency of the subjoined statement.

Aintab has been made by Providence the centre of this religious movement to the adjacent country. Aleppo is more central as to trade; but its influence, in a religious point of view, is by no means equal to that of Aintab. As a matter of fact, all the surrounding country is now looking up to the latter place, rather than the former; and the feeling is, that if the cause be firmly established there, it has the element of permanence, and will be finally successful; but if it continues feeble, and is long in planting itself firmly, it must have feebleness inherent in itself. Hence the great importance of prosecuting the work with all possible vigor.

I do not wish to intimate that Aleppo is not important; but as its Armenian population is comparatively small and of a transient character, and the work, as yet, in its infancy there, while at Aintab the Armenian population is three times as large, and every thing in successful and most promising operation, Providence would seem to point out that as the most important field of the two, in present circumstances.

Cherokees.

OBITUARY NOTICE OF MISS STETSON.

THE last number of the Herald announced the death of Miss Ellen Stetson, who closed her labors at Dwight on the 29th of December, 1848. A brief notice of her missionary life has since been received from Mr. Willey, who has been associated with her for several years, and who can appreciate, therefore, the excellence of her character and the value of her efforts in behalf of the Cherokees.

Miss Stetson was born at Kingston, Massachusetts, on the 30th of March, 1783; and at the time of her decease, she was the oldest laborer, with one exception, in the employment of the Board. She arrived at "Old Dwight," December 22, 1821, and took the direction of the female school at that place. In the spring of 1829, the station having been transferred to its present locality, she removed with her associates, still retaining, however, her interesting charge. The state of her health obliged her to relinquish a part of her duties in 1839; but she died, as she wished, in the midst of her efforts for the prosperity of the boarding school at Dwight.

In September, 1848, she had a very severe and painful sickness; and her friends considered her recovery quite doubtful. And she, moreover, neither expected nor desired to recover. The thought of leaving this world, and of going into

the presence of her Maker and Judge, occasioned no alarm or disquiet. "She always spoke of her own vileness; but she expressed, at the same time, her entire confidence in the Lord Jesus Christ, and told of the sweet peace which she enjoyed in trusting herself to his hands. She often said, when any one was about to pray with her, 'Do not pray that I may recover; but that I may be submissive to the will of God, and not be deceived in my hope of entering into the rest of heaven.'" But it was not the pleasure of her Master, that she should finish her work at that time. She resumed her labors in the course of a few days, and continued at her post till the 27th of December. Then, however, the final summons came. She lingered a few hours, in meekness and suffering, and passed away.

The following extract is from the communication of Mr. Willey.

For twenty-seven years Miss Stetson has labored in this mission. Very few have the strength to endure what she could endure; and none, perhaps, have used their strength to better purpose. She had an uncommonly vigorous and comprehensive mind. Her piety was decided, earnest and practical. Her views of divine truth were clear and evangelical. Whenever anything was to be done for the moral culture of the Cherokees; whenever direct efforts were to be made to save the soul, she might be relied upon to do her part. Her influence is deeply and extensively impressed on this people.

She had a most favorable opportunity for exerting a constant influence on the female part of the community. Her inventive genius and active piety were ever engaged in devising some new way of doing good to the girls under her care. Indeed, she felt that she could not rest, unless she could perceive that she was useful.

During the last few years of her life, she seemed to be apprehensive that her end was near; and she appeared to be rapidly preparing for the hour of her departure. And when it came, she put her trust in her Savior and went, we doubt not, to dwell forever with him. May the Lord bless this event to our mission, and especially to this station, and to the girls in the boarding school!

Recent Intelligence.

SOUTH AFRICA.—Letters have been received from several members of the mission, the latest of which is dated November 11. From these it appears that "there is a great commotion in the

Zulu country." This is what our brethren have been expecting to hear for some time; and the issue will undoubtedly be for the furtherance of the gospel. There may be revolution and slaughter among the natives beyond the colony; but such things will only drive more of the Zulus within the reach of the mission.

Mr. and Mrs. Ireland arrived at Cape Town on the 30th of December, after a very pleasant passage. They were expecting to proceed to Port Natal in three or four days.

CEYLON.—In a letter bearing date October 25, Mr. W. W. Scudder says that the state of the church at Chavagacherry is not very encouraging. One of the native assistants, it is feared, has been guilty of immoral conduct; at any rate the evidence has been so strong against him, that he has been dismissed from the service of the mission. On the subject of caste, however, juster notions appear to be gaining the ascendancy. Of eight high caste church members, six have disregarded the laws of caste; and Mr. Scudder has no reason to suppose that the other two would not do likewise, in similar circumstances.

Messrs. Scudder and Hastings have devoted several evenings to village preaching. On each occasion more than one hundred persons (including the children in the mission schools) assembled to hear them.

CHOCTAWS.—Mr. Hotchkiss says, under date of January 26, that nine persons were admitted to the church at Good Water, on the second Sabbath in January.

Home Proceedings.

NEXT ANNUAL MEETING.

It will be remembered that the designation of a place for the holding of the next annual meeting of the Board, has been referred to the Prudential Committee. A cordial invitation having been received from Oswego, New York, that city has been accordingly selected for this purpose. The time of meeting is the Tuesday preceding the second Wednesday of September, 1849.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Gorham, A. W. Fisk,	5 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.	
Bangor, 1st par. s. s.	20 00
Washington co. Aux. So.	
Dennysville, C. Eastman,	1 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Acton, Rev. S. Merrill,	5 00

Biddeford, 2d cong. ch.	44 00
Saco, Mr. and Mrs. P. Eastman,	10 00—59 00
85 00	

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Dublin, Trin. and cong. ch. and so.	21 16
84 9; m. c. 12,22;	
Keene, Gent. wh. cons. JOHN W.	
BINNEY an H. M.	105 16
Mariboro', Mrs. B. Whitney,	10 00
New Alstead, Ch. and so. 13; la. 14;	27 00
Ridge, Ch. and so.	44 23
Sullivan, do.	16 00—293 55
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, m. c.	18 00
Campbell, Ch. 31; la. 25,64;	56 64
Orford, Mrs. L. Campbell,	5 00
Plymouth, Cong. ch. and so. m. c.	65 00—144 64
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amerist, Gent. 118,07; la. 70,21;	
m. c. 78,93; to cons. AARON LAW-	
KENCE and S. B. MELENDY, H. M.	267 21
Hancock, m. c. 32,48; la. 25,42;	57 90
Mason Village, 2d cong. ch.	40 00
Nashua, JAMES HARTSHORN, wh.	
cons. him an H. M. 100; Olive-st.	
ch. 114,67;	214 67
New Ipswich, Gent. 64,45; la. 70,11;	149 12—726 90
m. c. 14,56;	
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. ch. and so. wh. cons.	
LYMAN D. STEVENS an H. M.	100 00
Rockingham co. Conf. of chs. J. Boardman, Tr.	
Auburn, 1st cong. ch. and so. indiv.	
8,46; Mr. and Mrs. J. Holmes, 10;	
Mr. and Mrs. S. D. 4; D. C. 3;	25 46
Exeter, E. Gilman,	2 00
North Hampton, Mr. French's so.	
23,65; m. c. 24,47; juv. coll. for	
ed. hea. child, 3,47;	51 59
Portsmouth, North ch. gent. special	
effort, 180; la. do. 109,04; m. c.	
100,62; la. miss. so. 42,88;	432 54
Rye, Cong. ch. and so.	23 00—534 59
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Farmington, m. c.	15 90
Gilmanton, Iron works,	23 00
Meredith Village,	5 00
Salmon Falls, Cong. ch. and so. wh.	
and prev. dons. cons. PLINY LAW-	
TOW an H. M.	25 00—70 90
Sullivan co. Aux. So. D. S. Dutton, Tr.	
Acworth, H. Ware,	14 75
Claremont, Cong. ch. 45,50; gent.	
63,19; la. 71,32; m. c. 31,31;	911 32
Langdon, 1st evan. cong. ch.	7 17
Newport, Cong. ch. and so.	20 22—253 46
	2,056 04

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Addison, Cong. so.	15 00
Middlebury, do.	10 71
Orwell, Cong. so. 43; N. Bacon, 20;	63 00
Salisbury, Cong. ch.	13 50
Shoreham, do.	34 90
Weybridge, do.	41 31
	178 42
Ded. disc.	61—177 61
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Cabot,	2 00
St. Johnsbury, 1st cong. ch. 35; 2d	
do. m. c. 20,16; chil. of s. s. 19,45;	74 61
Waterford,	10 00—86 61
Chittenden co. Aux. So. M. A. Seymour, Tr.	
Burlington, m. c. 4; s. s. 1,58; M. King, 4;	9 58
Franklin co. Aux. So. C. F. Safford, Tr.	
Bakersfield, Ch. and cong. 20; acad. ins.	
8; Miss M. Allen, 5;	33 00
Orange co. Aux. So. J. Steele, Tr.	
Wells River,	4 00
Orleans co. Aux. So. T. Jameson, Tr.	
Craftsbury,	55
Derby Line, 2,10; twin boys, 10e.	2 20
Greensboro',	15 00

Irasburgh, Rev. J. Johnson,	5 00
West Charleston,	6 45
Rutland co. Aux. So. J. Barrett, Jr. Tr.	—99 20
Benson, Miss. asso. 67,82; indiv.	
6,50; m. c. 15,88; chil. miss. asso.	
1,25;	
Brandon, Miss. asso. 52,92; m. c.	91 45
19,41;	72 33
East Rutland, Gent. 71,25; la. 44,74;	
m. c. 10,82;	126 81
Pittsford, Cong. ch. and so. 137; m.	
c. 36; A. Leach, to cons. CEPHAS	
A. LEACH an H. M. 100;	273 00
Rutland, JAMES BARRETT, Jr. wh.	
cons. him an H. M.	100 00
Wallingford, Coll. 37; m. c. 2,91;	39 21
West Rutland, Cong. ch. and so.	
174,14; miss. asso. 15;	189 14—891 94
Windham co. Aux. So. F. Tyler, Tr.	
Battleboro', Centre ch. s. s.	22 00
Putney, Isaac Grout,	10 00
Westminster West, So. of morals	
and religion, 38,50; fem. benev.	
so. 25;	63 50
Windham, Mr. Arms's so. 5; gent.	
and la. 8; m. c. 7; S. R. Arms, 5; 25 00—120 50	
Windsor co. Aux. So. E. P. Nevens, Tr.	
Pomfret, Cong. ch.	8 00
Royalton, do. m. c.	30 00
Windsor, Cong. s. s.	3 00—41 00
	1,393 44
A friend, 100; C. R. 2; Johnson, U. Stevens,	
10;	112 00
	1,505 44
MASSACHUSETTS.	
Barnstable co. Aux. So. W. Crocker, Tr.	
Wellfleet, 1st cong. so. miss. asso.	25 10
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
N. of W.	30 00
Boston, S. A. Danforth, Agent,	
Brookfield Assoc. W. Hyde, Tr.	1,237 58
Brimfield, to cons. REV. BENJAMIN E.	
HALE and CHENEY SOLANDER, H. M.	168 00
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Marlborohead, La. asso.	850 00
Rockport, W. Pool,	50
Salem, Tab. ch. a'mem.	3 00—853 50
Franklin co. Aux. So. L. Merriam, Tr.	
Conway, Gent. 194,47; la. 134,11;	
m. c. 36;	364 58
Sunderland, Cong. ch. and so.	90 97—454 85
Hampden co. Aux. So. C. Merriam, Tr.	
Cabotville, Two indiv. wh. and prov. dona.	
Mr. Clapp's so. cons. JAMES T. AMES	
and Silas MOSMAN H. M.	3 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Amherst, 1st par. s. s.	10 17
Chesterfield, Cong. so.	24 00
Easthampton, S. Williston, 550; juv.	
miss. so. for Doct. Scudder, 5,17; 555 17	
Goshen, Coll. 31,20; m. c. 37;	68 20
Granby, m. c.	46 00
Hadley, 1st par. gen. benev. so. to	
cons. Rev. ROWLAND AVRES an	
H. M. 75; m. c. 68,60; Mrs. E.	
Kellogg, 10;	153 60
Northampton, 1st par. m. c. 70; a.	
friend, 20; S. Stoddard, 20; Ed-	
wards ch. benev. so. 104; fem. so.	
21,50; m. c. 11,34;	246 84
Southampton, Cong. so. 84,38; fem.	
asso. 2; E. K. 10; a dying boy, 1; 97 38	
South Hadley, 1st par. m. c. 31,30;	
s. s. 3; Mrs. Laurie's inf. class,	
1,25;	33 55
Whatley, 2d par. m. c.	39 22
Worthington, Gent. 85,29; la. 21,70;	
m. c. 18,61;	125 63—1,401 76
Middlesex North and vic. Char. So. J. S.	
Adams, Tr.	
Ashby, Ortho. cong. so.	10 00
Popperell, Assoc.	97 55
Townsend, E. Spaulding, 25; s. s.	
4,78;	29 78
Westford, Assoc.	31 43—108 75
Middlesex co. South Conf. of chs.	
Framingham, Cong. ch. and so.	41 00
	1,200 00
Lincoln, La. miss. so. wh. cons. Rev.	
WILLIAM C. JACKSON an H. M.	75 00
Marlboro', Union ch.	98 50
Saxville, Edwards ch. and so.	84 85—299 35
Norfolk co. Aux. So. Rev. S. Harding, Tr.	
Brookline, A friend,	10 00
Dover, m. c.	9 75
Roxbury, Eliot ch. and so. gent.	
139,50; la. 107,25; m. c. 15,50; a	
friend, 5;	267 25
Wrentham, Cong. ch. and so.	100 00—387 00
Taunton and vic. Aux. So.	
Attleboro', A. Richardson, dec'd,	
Worcester co. Central Asso. A. D. Foster, Tr.	1 00
Boylston, m. c.	16 75
Webster, Cong. so.	105 00
Worcester, P. Goddard, 300; W.	
Brown, 20; inf. class of Central	
ch. s. s. 5;	395 00—446 75
Worcester co. North, Aux. So. B. Hawkes, Tr.	
Templeton, A lady,	12 10
	5,488 74
Billerica, J. G. D. Stearns, 10; Cambridge,	
Prof. Gray, proceeds of plants fr. Oregon,	
35; Chelsea, Winnisimmet ch. and so. m. c.	
47,11; a friend, 8; E. Cambridge, evan-	
cong. ch. m. c. 19,50; North Andover, cong.	
ch. and so. 41; So. Reading, la. asso. 13,65;	
Waltham, A friend, 20; Weston, Miss M.	
Fiske, for Nestorian miss. 20;	
	207 26
	5,696 00
CONNECTICUT.	
Fairfield co. East, Aux. So.	
Brookfield, Cong. ch.	55 20
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Ridgefield, Cong. ch. m. c. 7,38;	
young la. miss. so. for a child at	
Gaboon, W. Africa, 15; s. s. for	
achs at do. 6,63;	29 01
Wilton, Mrs. Gordon Hall, for Bom-	
bay miss.	5 00—34 01
Hartford co. Aux. So. A. W. Butler, Tr.	
Avon, Rev. J. Bartlett,	5 00
East Hartford,	19 20
Granby, Salmon Brook so.	5 08
Hartford, Centre so.	6 00
Plainville, Ch. and so. 51; m. c. and	
s. s. 7;	58 00
Suffield, 1st so.	48 12
West Suffield,	12 00—153 40
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Middletown, A friend,	200 00
Middlesex Asso. S. Silliman, Tr.	
Chester, Mrs. Ann Pratt,	5 00
Esex, Cong. so. m. c. 48,56; gent.	
65,60; la. 30,46; s. s. 16,31;	160 93
Saybrook, 1st cong. so. gent. and la. 77 00—242 93	
New Haven City, Aux. So. A. H. Maltby, Agent.	
New Haven, 1st ch. s. s. for miss to China,	
42,09; union m. c. 22,63; 3d. ch. do.	
11,09; Yale college, do. 5,33; North ch.	
and so. 26; Mr. N. Sloc. & A. H. Walker,	
dec'd, 1; failure in class of '33, 10;	118 96
New Haven co. East, Aux. So. A. H. Maltby,	
Agent.	
Bradford, m. e.	2 25
Madison, Young la. sew. so. 20; m. c.	
18,74;	38 74
North Haven, Cong. ch. and so.	52 10
North Madison, Char. so. 32; a	
friend, 10;	42 00—135 09
New Haven co. West, Aux. So. A. Town-	
send, Jr., Tr.	
Birmingham, Coll.	55 55
Hamden, m. e.	75
Middlebury, S. Benedict,	10 00
Milford, 2d ch.	2 00
Mt. Carmel, H. Bassett,	5 00—73 30
Tolland co. Aux. So. J. R. Flynt, Tr.	
Gilead, Cong. ch. and so. gent. 3,50; la.	
19,50;	23 00
Windham co. North, Aux. So. J. B. Gay, Tr.	
North Woodstock, Village Corners,	182 35
Coll. and m. c.	
Pomfret, Gent. and la. 308,36; s. s.	
chil. 11; la. cir. of ind. 28,91; m.	
e. 42,69;	390 26

S. Woodstock, Gent. 16,83; m. c. 26,76;	43 58
W. Killingly, Gent. to cons. GEORGE DANIELSON an H. M. 100,33; la. 68,94; m. c. 73,63; a friend, 10; 261,90—878 09	
Windham co. South, Aux. So. Z. Storrs, Tr. Canterbury, 1st ch. bal. 5,88; m. c. 14,12;	20 00
Scotland, Cong. ch. and so.	64 00—84 00
	1,998 58

RHODE ISLAND.

Little Compton, Male and fem. so. 37; Providence, Richmond-st. cong. ch. and so. 440; Benef. cong. ch. indiv. 161,25; la. 53; H. S. Dyer, for Benjamin Dyer , Ceylon, 20; E. D. Rathbone, for Emily M. Jones , do. 20; Westminster ch. O. Gilbert, 5;	736 25
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NEW YORK.

Auburn and vic. T. M. Hunt, Tr. Auburn, 1st pres. ch. s. s. for H. A. Nelson , Ceylon, 10; Theol. sem. so. of inq. 10,25;	20 25
Cayuga, Pres. ch. 15,39; fem. asso. 25; friend, 20;	60 39
Ludlowville, Pres. ch.	16 75
Moravia, do.	50 08
Scipio, 2d do.	15 41
Sennett, Cong. ch.	18 82
Skaneateles, Pres. ch. 37,92; m. c. 70;	107 22
Weedsport, Pres. ch.	15 00
	303 92
Ded. disc.	1 45—302 47

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.	
Brooklyn, 1st R. D. ch. Rev. M. W. Dwight, 25; prev. ack. as fr. 1st R. D. ch.; m. c.	58 00
Germantown, Mrs. D. S. Boyd, for Amoy chapel,	15 00
Kinderhook, R. D. ch.	175 00
Newburgh, do.	16 00
Niskayuna, do.	54 03
Schoharie Village, R. D. ch.	16 00
West Troy, do.	55 43
	389 46
Ded. disc.	1 60—387 86

Buffalo and vic. J. Crocker, Tr. Buffalo, La Fayette-st. ch. m. c.	15 76
Chataquo co. Aux. So. J. D. Carlisle, Tr.	
Portland, Cong. ch.	7 00
Geneva and vic. C. A. Cook, Agent.	
Albion, Pres. ch.	20 00
Geneva, R. Simpson,	5 00
Hector, Pres. ch.	20 00
Lyons, Fem. miss. so. 23,25; pres. ch. m. c. 5,73;	28 98
Naples, Pres. ch. m. c.	17 38
Richmond, Centre pres. ch.	35 00—126 36
Monroe co. and vic. E. Ely, Agent.	
Ontario, Cong. ch.	10 00
Parma Centre, Pres. ch.	8 52
Parma and Greece, do.	16 00
Perry Centre, Fem. benev. so.	13 31
Rochester, 1st pres. ch. 601,04;	
Washington-st. ch. m. c. 75,43;	676 47—724 30
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.	

(Of wh. fr. a friend, to cons. **Mary Bronson** an H. M. 100; **Edwin D. Morgan**, wh. and prev. dona. cons. him an H. M. 50; **W. E. Dodge** and lady, for Christians in Syria, 7; **Mercer-st. ch.** 150; **Brooklyn**, 1st pres. ch. 50; ch. of the Pilgrims, 463; **South ch. m. c.** 61,62; a friend in 2d pres. ch. for Choc. miss. 5;) 1,653 13

Plattsburgh and vic. L. Myers, Tr. Beekmantown, Ch.	17 00
Chazy, Ch. and cong.	17 00
Malone, do. 63; m. c. 29;	
juv. miss. so. (of wh. to ed. a youth at Ahmednugur, 20,) 70;	162 00
Moira, Ch. and cong. m. c.	19 00

Plattsburgh, Ch. and cong.	135 00
Ded. disc.	350 00
St. Lawrence co. Aux. So. H. D. Smith, Tr. Brasher Falls, Pres. ch. 11,50; av. of penny-a-week sub. 32,85; s. s. for free schs. in Ahmednugur miss. 29,65;	1 25—348 75
E. Stockholm, Cong. ch. m. c. 10,96;	74 00
L. Hubbard, dec'd, 1;	11 26
Gouverneur, Pres. ch. and cong. m. c. 26,19; s. s. 12,14; E. W. 14; E. D. 5; coll. at com. season, 13,51; indiv. 2,20;	72 97
Huveton, Cong. ch.	7 50
	165 73
Ded. disc.	60—165 13
Syracuse and vic. J. Hall, Agent. Wampsville, Pres. ch.	16 75
	3,747 51

E. 5; unknown, for Christians in Syria, 1; a friend, 1; Albany, 2d pres. ch. 337,61; G. C. Treadwell, 50; J. B. Jermain, 15; 4th do. 50; W. H. Ross, for Anna Ross , Ceylon, 20; Boonville, ch. and cong. wh. cons. Rev. I. H. NORTHAUER an H. M. 50; Bridgehampton, pres. ch. 12,50; Catlin, do. 1; Dryden, 1st do. 9; Elmira, 1st do. 250; Freedom Plains, pres. ch. 7; Green- field, cong. ch. m. c. 4,50; coll. 8,50; Hol- ley, pres. ch. 28; Kingsboro', Dr. Yale's so. A. Judson, wh. cons. Mrs. Jane Judson an H. M. 100; S. G. Hildreth, wh. cons. Mrs. Esther Burton an H. M. 100; U. M. and Mrs. S. B. Place, wh. cons. Rev. DAVID LYON an H. M. 75; D. S. Tarr, 10; A. Hosmer, 10; Jessie Smith, 10; R. Ballantine, 8; H. H. 5; Mrs. M. H. and Mrs. P. C. 1,50; young men's miss. so. of Kings- boro' and Gloversville, 37; young la. miss. so. of do. 25; Maine, 1st cong. ch. m. c. 10,50; s. s. miss. so. 6,50; Moreland, Rev. J. Gray, 2; Miss E. Smith, 2; Norfolk, S. Hudson, 4; Onondaga Valley, C. C. 2; Patchogue, cong. ch. 10; Port Jarvis, m. c. 9,06; Poughkeepsie, Mrs. Pease, 5; Sche- nectady, pres. ch. J. Crane, 25; South Mid- dletown, s. s. chil. of pres. ch. for Doct. Scudder, 2,42; Spencerport, W. J. Niles, 50; Troy, Eliphilet Wickes, wh. cons. Rev. EBENZER HALLEY, D. D. and THOMAS W. FUNNETT, H. M. 150; 2d pres. ch. 2; Unionville, pres. ch. 20; Willisboro', Rev. E. Newhall and his ch. 10;	1,542 09
	5,289 60

NEW JERSEY.

By C. S. Little, Tr. Middlebush, R. D. ch. 25; New Brunswick, do. 31,46;	56 46
A friend, 2,50; Madison, pres. ch. coll. and and m. c. 55,50; juv. miss. so. 9,50; Nassau, New Providence, J. F. Bacon, 50; pres. ch. m. c. 14,08; Newark, 1st pres. ch. fem. miss. asso. 180,50; 3d do. s. s. a bro. and sister, 1; a lady, 3; Orange, 2d pres. ch. juv. miss. sew. so. for schs. under Doct. Scudder, 13,50; Plainfield, I. Pruden, 5; Sparta, pres. ch. 24; Wantage, 1st pres. ch. 57,13;	415 71
	473 17
Legacies.—Clinton, W. Van Deren, by Joseph Thompson, Adm'r,	100 00
	579 17

PENNSYLVANIA.

Bethany, Pres. ch. m. c. 5,58; Brooklyn, Rev. B. Baldwin, 13; Dauphin, m. c. 26; Franklin, pres. ch. and so. 26; Girard, H. Kirk- ham, 5; Harrisburg, 1st pres. ch. 97,25; m. c. 19,05; J. W. Weir, 30; J. A. Weir, 10; I. S. Todd, 25; Mrs. E. R. De Armand, 10;	
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Mrs. E. McCormick, 10; **F. Wyet**, 10; **J. M. Power**, 10; **Rev. M. Long**, 10; **A. C. Weir**, 1,35; **J. W. Weir**, 1; **E. J. Weir**, 75c; **Rev. and Mrs. J. Miller**, 10; **Northern Liberties**, 1st pres. ch. 34,58; **Northumberland**, 1st pres. ch. m. c. 50,50; **Philadelphia**, **Western pres. ch. coll.** 14,71; m. c. 36,87; **s. s. for ed. hea. youth**, 35; **H. W. Safford**, 50; **Miss McKay**, 10; **W. E. Tenbrook**, 10; **Rev. E. W. Gilbert**, 5; **Mrs. G. S. Mrs. P. S. 5**; **J. S. C. 5**; **indiv. 11,31**; **1st pres. ch. John Eckel**, 100; **A. White**, to cons. **ALEXANDER HENRY WHITE** an H. M. 125; **S. H. Perkins**, 150; **Thomas Fleming**, 200; **A. R. Perkins**, 70; **W. Raiguel**, 50; **H. Bond**, 10; **3d pres. ch. Misses Clark**, 20; **Clinton-st. ch. Miss Booth**, 10; **fem. so for ed. hea. youth**, 50; **W. M. M. 5**; **Pittsburg**, a friend, 200; **Willisboro'**, **Rev. J. F. Calkins**, 2; **disc. 20c.** 1,560 75

DELAWARE.

Wilmington, Hanover-st. pres. ch. s. s. for **J. Edson Rockwell** and **Maria Smith**, Ceylon, 50; pres. ch. m. c. 123,57; 173 57

MARYLAND.

Emmitsburg, W. Walker, 20; **Port Tobacco**, M. D. Baillie, 5; 25 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 154 44

VIRGINIA.

Charlotte co. Mrs. Susannah Hodge, for **Maharatta schs.** 20; **Portsmouth**, pres. ch. m. c. 10; **Shepherdstown**, **Rev. J. T. Hargrave**, 10; 40 00

GEORGIA.

Savannah, Male and fem. for miss. so. of Ind. pres. ch. (of wh. fr. A. A. Ames), for sup. of a hea. child in Africa, 15; **juv. miss. in s. s. 24,66**; 246,79; **H. I. Gilbert**, 11; 257 79

OHIO.

Western Foreign Miss. So. G. L. Weed, Tr. Baltimore, 30; **Chester**, ch. 25,25; **juv. so. 3,02**; **Chillicothe**, Mr. Howe's ch. m. c. 15,68; **Chiviot**, Master Henniford's m. box. 3; **Cincinnati**, Tab. ch. m. c. 15,15; **2d pres. ch. m. c. 18,94**; **Mrs. N. Kemper**, dec'd, 5; **Dect. Pulte**, 21; **Walnut Hills**, Mrs. E. Tichenor, (of wh. av. of a parlor organ, 50); **Mrs. C. Bates**, 5; **Lane sem. m. c. 5,25**; **Circleville**, 47,19; **Greenland**, ch. 19,97; **Hebron**, 10,39; **Johnstown**, ch. 10,30; **juv. so. 3,01**; **Lebanon**, J. Cowan, 7; **Little Muskingum**, 3,50; **Northfork**, ch. wh. cons. **Rev. WILLIAM P. EASTMAN** of Union an H. M. 50; **Pine Grove**, 92,60; (of wh. for Doct. Williamson, 5); **Ger. s. s. 5**; **Piqua**, Union juv. miss. so. for sup. of two chil. in Doct. Scudder's fam. 50; **Pleasant Hill**, students of farmers' college, for sup. of Rev. D. M. Wilson, Syria, 30,20; **Pomeroy**, 8,31; **Portsmouth**, pres. ch. 64,56; **Salem** and **Fearing**, 2,80; **South Salem**, Mr. Fullerton's ch. 219,63; **ded. disc. 7,50**; **By T. P. Handy**, Agent. 1,008 15

Chester, 12; **Cleveland**, 2d ch. m. c. 5,29; **la. miss. so. (of wh. for fem. sch. Ceylon, 60; for two girls, Bombay, 94)** 125; **Ohio City**, pres. ch. 12,32; **Ravenna**, E. A. 3; **T. W. T. 3**; **H. D. W. 5**; **Miss C. 3**; **York**, for P. Kingsley, 12; **ded. disc. 13,11**; **Cuyahoga Falls**, 1st cong. ch. and so. 40; **Kirtland**, **Rev. T. Coe**, 10; **Putnam**, la. of pres. ch. 3; 53 00

Legacies.—Chatham, M. Pettingill, by T. P. Handy, 1,228 65

Handy, 50 00

1,278 65

Donations.**INDIANA.**

By G. L. Weed, Tr.
Clark co. T. Stevens, 10; **Indianapolis**, E. Sorter, dec'd, 15; **Madison**, 2d pres. ch. 157,75; m. c. 26,25; **E. H. & F. Howe**, for children's fund, 2; **New Washington**, pres. ch. 5; **ded. disc. 1,50**; **Wabash**, 1st pres. ch.

214 50
6 00
220 50

ILLINOIS.

Barry, Cong. ch. 1; **Chicago**, 2d pres. ch. s. s. for ed. of a youth in Syria, 30,50; **J. A. Wright**, 6; **Galesburg**, young people's miss. so. 3; **Griggsville**, cong. ch. 21; **Mendon**, s. s. for ed. of two chil. at Madura, 4; **Northampton**, ch. 10; **Rev. S. Ordway**, 5; **Quincy**, 1st pres. ch. m. c. 32; 134 50

MICHIGAN.

California, Pres. so. 5,50; **Rev. O. N. Chapin**, 1,23; **Grand Haven**, a friend, 10; 16 73

WISCONSIN.

Lisbon, L. Russell, 5 00

IOWA.

Danville, Cong. ch. 17; **Hartford**, John Porter, dec'd, by Mrs. Maria M. Porter, 62,50; **Keokuk**, pres. ch. m. c. 2,30; 81 80

MISSOURI.

St. Louis, 1st pres. ch. 32; m. c. 46,65; **R. B. 1**; **Mrs. S. G. Miller**, 5,35; **disc. 35c.**; **G. Loomis**, U. S. A. 66; **Troy**, m. c. 5; 155 65

KENTUCKY.

Covington, I. M. Preston, 15 00

ALABAMA.

Huntsville, 26 00

IN FOREIGN LANDS, &c.

Dwight, Cher. na. m. c. 7 25
Park Hill, do. do. 21 81
Choc. na. A friend, 10 00
Fort Towson, m. c. 7 00
Pine Ridge, 3 37
Fingal, Talbot road, C. W. Mrs. E. D. Johnston, 19; P. Barber, 5; 24 00
73 43

Donations received in February, (of which to liquidate the debt, see cover, \$2,819 50.) \$22,007 89
Legacies, \$150 00
\$22,157 89

\$27 TOTAL from August 1st to February 28th, \$179,913 59

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, \$668 40

DONATIONS IN CLOTHING, &c.

Derby, Vt. A box, fr. fem. miss. so. 42 23
Plainfield, Ms. A box, fr. young la. sew. so. 24 00

The following articles are respectfully solicited from Manufacturers and others.
Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.